The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 11.—WHOLE NUMBER 1103.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH, ... At 9 A. M. and 3 P.M
ST. LUKE'S CHURCH, 8 " 5 "
" CHURCH OF THE ANNUNCIATION, 8½ "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for May.

9 Fourth Sunday after Easter.
16 Fifth Sunday after Easter.
17, 18, 19 } Rogation Days.
20 ASCENSION DAY. [Proper Psalms.]
23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 7.

THE APPEARING OF SAMUEL.

SAUL (*solus*) in disguise.

'T is midnight; fearfully her spirit falls
On ev'ry object 'round me; chill and dark,
Like cerements of the dead. Her sable halls
Are beingless and questionless, save when
A spirit Echo, with its fleshless tread,
Glides silently amid the graves of the past,
And speaks their mystic language to the dead!
The dead! This is the hour to commune with them;
The solemn hour, when human speech becomes
A sound too fine for mortal ear, trembling,
Like wave, on verge of silence, ere it break.—
All living powers have abandon'd me;
By Urim and by pray'r I 've sought my God,
And silence falls upon the craving heart,
As it had made the grave its oracle!
As man, no human heart doth feel for me;
As king, the sceptre crumbleth in my grasp,
And kingly mantle hath become a shroud,
As worshipper, I tremble at the God
I knelt to own as Father! Where can I
Turn? Man to man, and star to star gives answer;
Yea, Nature in her dim recesses, holds
Communion mystic with her elements,
And sympathy, as in one heart, unites
All being; but where shall the fallen monarch look
For fellowship? God hath disowned me,—man
Denies me brotherhood? To the dark grave,—
Its sheeted tenants,—they, whose moulder'd hearts,
Have left their passions in the dust, whose speech
(Dim revelations of a senseless world,)
Tho' unheard, yet hath meaning; to them I come!
'T is but a spectre come to question spectres;
The power of life, the weakness of the dead!
On the cold brink of death I stand, like one
Life hath not all abandoned, and yet death
Claims for his own—
How beautiful the night!
Seated upon her myriad-pillar'd throne
Of stars, she looks a queen, to whom a world
Pays homage;—King of Earth bow down to her!
Thou rul'st a people, she a universe.—
Beautiful night! thy sovereignty is peace;
O'er thine unruffled brow sweeps the dark tempest,
And yet thy sway is sisterhood with death.—
Curtain'd within thy Holy of Holies, [seraph,
Thou sittest, like God; while each bright star, like
Flings down his golden garland at thy feet,
And in his mighty round an anthem sings
To thine invisible glory! Time shall pass,
And yet thy throne remain unshaken, as
The worlds thou showest man. Mine shall pass,
Hath pass'd!—lo! that meteor falling! Such was I
Bright as the crown of Judah, once I wore;
'T is gone—so passeth Saul!
Calm night! oh! would that I could mingle with thee!
Impalpable—unheard in thine high place;
And lay me on thee as on mother's breast,
Forgetting, in thy dreamless silence, as
In a grave, all I have been—all I may be—

WITCH.

Who art thou?

SAUL.

One in whom outward seeming speaks
The man; yet, one in whom action and thought
Alike disown the name. Look on me well;
In these dark lines which agony hath trac'd,
With pencil dipped in Time's oblivious stream;
Yea, in these eyes that burn with flame so baleful,
It pales Life's light before it; in these hands,
In the convulsive shudder of the frame,
That tremble with the pray'r lip dares not utter;
As tho' thro' ev'ry vein Death's hand had sent
His icy current;—thou see'st what was a man,
(Aside)—A king!

WITCH.

Thy garb is that of wretchedness;
Thy voice hath in it a command, as tho'
The habit linger'd when the pow'r was gone!

SAUL, (aside.)

Yes, it is thus, oh God! thou ever placest
A shade beside the fallen in their weeds,
Mocking with sceptre the black throne they filled!
Hear me, woman! did the famish'd cry,
What would'st thou give him?

WITCH.

Bread—

SAUL.

Did man, bow'd down
With sorrow, seek to thee for honor lost,
Or power trampled, or the comely gifts
That make life blossom as a garden, hearts
To put forth gladly all their summer bloom,
What wouldst thou give him?

WITCH.

Prayer—

SAUL.

Lo! then I come;
Not for the suppliance of earthly gifts,
As fleeting as the breathlike life they nourish,
But for the secrets that the grave itself
Holds in its fruitless womb—

WITCH.

Thou knowest not
What thou hast asked; bethink thee, how that Saul
Hath cut off those that have familiar spirits,
Throughout the land! Wherefore, then, would'st thou seek
To shorten thus the few brief moments, that
On Life's shore tremble, ere they break forever?

SAUL, (aside.)

Yes, when my sceptred state was firm, I slew them;
When Saul might say, "God was his friend!" the Urim
Gave counsel as to priest of old, and man,
Rebel to Saul, was greater still to God!
I was a *king* then—

WITCH.

Dost thou trust the dead?
Canst thou unblenching hear the secrets dark they learn'd
From speechless atoms like themselves, and tell
The accents trembling they caught in passing
From fiend or angel? Secrets terrible,
The tomb hath hoarded in her frozen breast,
Like drops in ice? Canst thou with me turn o'er
These crumbled pages, where each character,
Tho' writ by death in dust, yet lives in fire,
As trac'd by seraphs 'neath the fiery throne
Of God? Canst thou dim converse hold with lips
Long seal'd to mortal speech, yet rife with all
The grand intelligence of unseen worlds,
Could blast a demon to his native hell,
Or rapture angels to their highest heaven?

SAUL.

List to me, woman! men have twofold courage;—
The one of calmness, braced to ev'ry peril,
Seen, measur'd, scann'd, determin'd on to face;—
The other firm to bide the conflict with
Forms of air, earth, ocean; or those dark heralds
God sendeth down from heav'n to punish man.—
What should he fear on earth, who hath no home,
Whose foot 's an outlaw on his native soil?
When God and man abandon us; yea life,
Like hoary tenant of a crumbling hovel,
Stagnates in ev'ry vein; when earth withdraws
Her verdure from the eye, her mother beauty
From our hearts; and heaven, in place of sun and stars,
Hangs out one dreary image of a blank,—
The soul's dark home thro' all eternity,—
Should we then fear to challenge hope from death?

WITCH.

Who seek hope from death, seek a darker fate
Than that they fly from; the dark pictures that
Life, in her madness or her misery,
Draws on the passing canvass of our years,
Men grow familiar with; it matters not
How frenzy may distort, or wretchedness
Discolor with her ebon hue;
But, when the broken heart seeks to the grave,
All fears, all mysteries, all dismal shapes.
Come at the bidding of the questioner,
Consulting a dark oracle, where death
Stands priest—

SAUL.

I reck not what thou show'st;—extremity
Defies the worst; the impious fears not God;
The murderer to look upon the blood
That dyes his hand; and I—but no—the worst
That comes, cannot be worse than that I bear!—
Fear not; as the Lord liveth, and thy soul
Liveth, no harm shall come to thee!

HIBERNICUS.

To be continued.

Selected Matter

From the Scottish Ecclesiastical Journal for Feb.

The Sacred Poetry of England.

16TH AND 17TH CENTURIES.

Continued.

Not so unsuccessful a follower of George Herbert was Henry Vaughan, 1621–1695. We are told in an interesting account of him lately published,* that at the time when he had been awakened, by illness and sorrow, to a deep sense of religion, he became acquainted with "The Temple," and determined to make not only the life, but the compositions of its holy writer, his future models. He brought to this work, in addition to a fervent spirit, a genius of high order, transcending his master's in elegance and musical power, though somewhat inferior, perhaps, in vigor. He does not always bring his subject home to the mental *touch* of his readers, with Herbert's wonderful distinctness; but still (whilst always earnest, and "never degenerating into a smooth versifier of common-places"), he better maintains its dignity and grace, by an absence of the too homely expressions and prosaic images which are often used by George Herbert. Till lately this poet has been almost entirely neglected, and we owe the revival of the "Silex Scintillans," to a good and gifted man lately passed away, the Rev. Henry Lyte, who has left among us a precious legacy in the work which solaced his own declining days.

To Mr. Lyte's most interesting Preface we refer our readers, both for an account of the poet's life, and some admirable remarks on his style; though we cannot refrain from subjoining a few extracts from the poems, were it only to show those to whom they are hitherto unknown how well a search into this delightful volume would repay them.

The following stanzas, for example, are as full of solemn harmony as they are beautiful in spirit:—

"O Thou that lov'st a pure and whiten'd soul!
That feed'st among the lilies till the day
Break, and the shadows flee! touch with one coal
My frozen heart! and with Thy secret key

Open my desolate rooms; my gloomy breast
With Thy clear fire refine, burning to dust
These dark confusions that within me rest,
And soil Thy temple with a sinful rust.

Thou holy, harmless, undefiled High Priest!
The perfect, full oblation for all sin,
Whose glorious conquest nothing can resist,
But even in babes dost triumph still and win."

How touching and simple are the following lines!—

"Thou that know'st for whom I mourn,
And why these tears appear,
That keep'st account till the return
Of all his dust laid here;
As easily Thou might'st prevent,
As now produce, these tears,
And add unto the day he went
A fair supply of years.
But 'twas my sin that forced Thy hand
To cull this *Prim-rose* out;
That, by Thy early choice forewarn'd,
My soul might look about.

* * * * *

"O let me, like him, know my end,
And be as glad to find it!
And whatsoe'er Thou shalt commend,
Still let Thy servant mind it!
Then make my soul white as his own,
My faith as pure and steady,
And deck me, Lord, with that same crown
That has crown'd him already!"

And again, "Peace"—

"My soul, there is a country
Afar beyond the stars,
Where stands a winged sentry,
All skilful in the wars.
There, above noise and danger,
Sweet peace sits crown'd with smiles,
And One born in a manger,
Commands the beauteous files.

"He is thy gracious Friend,
And (O my soul, awake!)
Did, in pure love, descend
To die here for thy sake.
If thou canst get but thither,
There grows the flower of peace,
The rose that cannot wither,
Thy fortress and thy ease.
Leave, then, thy foolish ranges,
For none can thee secure,
But One who never changes,
Thy God, thy Life, thy Cure."

A yet higher beauty pervades the poem "Night," a peculiar favorite, as we have learnt, of the editor. "Isaac's Marriage;" "Ascension Day;" "The Recluse;" "The Jews;" and a beautiful version of the 65th Psalm, may also be mentioned as especially deserving of attention.

We have been led, from his connection with George Herbert, to speak of Vaughan somewhat out of due order; for, between his date and that of Herbert, are placed the names of Habington, 1605–1645, a very thoughtful and earnest writer; Jeremy Taylor, 1613–1667, whose *real poetry*, however, is in his prose, which he paves, like a stately edifice, with the rich mosaic of his imagery; Milton, 1608–1674, and Andrew Marvell, 1620–1678. This last, though chiefly known as a clever satirist, and a busy but upright republican politician, yet deserves mention among the writers of Sacred Poetry, if the discovery made by his biographer, editor, and fellow-townsman, Captain Edward Thompson, in 1776, be correct. From this it would appear that those well-known hymns, "The spacious firmament on high," and "When rising from the bed of death," are the true compositions of Marvell. Their first appearance, however, was in the *Spectator*, whence they were universally ascribed to Addison, though not actually claimed by him. The paraphrase, also, on the 114th Psalm, which Mr. Tickle boldly contributed to the *Spectator* as his own, appears also, on the same grounds, to have been Marvell's; and these grounds are nothing less than their discovery in his own original manuscript book, which, considering that his date is fifty years prior to that of Addison, would seem to be sufficient proof of their origin. On the other hand, a striking little poem, "The Drop of Dew," generally ascribed to Marvell, appears in the Hull edition as a translation from Latin; be it, however, whose it may, it is so full of beauty, that we transcribe it for the gratification of our readers.

"See how the orient dew,
Shed from the bosom of the morn
Into the blowing roses,
Yet careless of its mansion new,
For the clear region where 'twas born,
Round in itself incloses:
And in its little globe's extent
Frames, as it can, its native element.
How it the purple flower does slight,
Scarce touching where it lies,
But gazing back upon the skies,
Shines with a mournful light
Like its own tear,
Because so long divided from the sphere.
Restless it rolls, and insecure,
Trembling lest it grow impure,
Till the warm sun pities its pain
And to the skies exhales it back again.
So the soul, that drop, that ray
Of the clear fountain of eternal day,
Could it within the human flower be seen,
Remembering still its former height,
Shuns the sweet leaves and blossoms green,
And recollecting its own light,
Does in its pure and circling thoughts express
The greater heaven in an heaven less.
In how coy a figure wound
Every way it turns away;
So the world excluding round,
Yet receiving in the day,
Dark beneath but bright above,
Here disdaining, there in love,
How loose and easy hence to go,
How girt and ready to ascend,
Moving but on a point below,
It all about does upward bend;
Such did the manna's sacred dew distil,
White and entire altho' congeal'd and chill,
Congeal'd on earth, but does, dissolving, run
Into the glories of the Almighty Sun."

On Milton, it is not our intention to dwell; his mistakes, political or private, we find no profit, still less pleasure, in discussing; and any additional panegryics would be superfluous upon a poet confessed on every side to be gigantic in faculties, towering in imagination, eloquence, and harmony, and who, whatever might be his portion of human error, did assuredly bring his splendid genius for consecration in the sacred wells of Christian religion.

To be continued.

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* *The Sacred Poems and Private Ejaculations of Henry Vaughan, with a Memoir*, by the Rev. H. F. Lyte. London: Pickering.

[From the London Evening Journal of April 9th.]

Observence of Lent.

To-day—especially devoted as it is to solemn, religious duties and to serious thought—affords an occasion which is not, we trust, unsuitable for noticing one feature which has attended the religious revival of the present age. In some respects, Lent is,—whilst in others it is not—observed with greater propriety than formerly. So far as public observance goes, there is less of outward recognition of the season than even middle-aged persons remember. The theatres are no longer closed; the Wednesdays and Fridays are not celebrated by oratorios in Covent-garden; and it is in some quarters considered either very old or very new-fashioned to suspend sable bangings in churches. There is nothing alarmingly novel in the fact of the world's neglecting the Church. We have our fashionable way of getting rid of the importunate and inconvenient intrusion of religion in the height of a brilliant season—the days and the Church of BOSSUET and FENELON had theirs. LOUIS XIV. attended MASSILLON'S Lent sermons as regularly as he did other and very questionable engagements. A public recognition of Lent is by no means a guarantee that religion is spreading in society. But it is something that, as the public, authorized, established hold of the Church of England on the surface and forms of society is weakened or disregarded, she is making up for this superficial loss by her firmer influence over religious persons. Against the increased public neglect of Lent we may set its increased private observance. We have before us a list of various services which were celebrated, and of sermons which were preached, during the present Lent; and we have heard of many instances where additional services have been performed, although not announced. We find in most parts of London churches in which prayers have been, throughout Lent—and more particularly in the present week—said once, twice, or thrice a day. Sermons have been preached in courses once or twice a week; and in more than one church a daily sermon has been delivered throughout the season. In a great many churches, one sermon, and in several, sermons both morning and evening, have especially marked Holy Week, or Passion Week, as it is sometimes called. Here, then, is something done. If people will avail themselves of the Church's religion, it cannot be said that the clergy altogether neglect their flocks. Nor do the people refuse those enlarged opportunities of serving GOD in the Church's appointed way; for these services are well attended, and it is a common remark that every year Lent is better observed by the Church than in the preceding one. There is visibly greater strictness in religion among religious persons. Anyhow, whether the Church is right or wrong, it is plain that these endeavors to make the Church of paper and the Church of fact coincide, cannot be found fault with even by those who either dislike the Church, or who dislike more prayers and more sermons. By practical work of this kind the Church is winning upon thoughtful people. This revival is, it is said, confined to the Church; for, through all its organs, Dissent is complaining of its own immobility. If these additional services are, as is the fact, confined mostly to the churches of High Churchmen, all that can be said by objectors is that there is no remedy but for other schools to adopt the same policy. If there is singularity in the matter it is not very unreasonable to ask those who make this complaint to remedy it—it is easy to render the exception the rule. Even enemies of the Church will make little way with "the public," if their chief charge is that "Tractarians" are too fond of prayers and sermons. It is a reproach which we should be glad enough to see levelled at others than High Churchmen.

We do not desire to make a matter of boast of all this. It is a fact, however, and therefore it has its value, of some sort or other. It may be very true that going to Church does not guarantee religious earnestness—as true as it is that to neglect or disparage Lent or Lenten services does not guarantee true religion. But either observation is entirely beside the question. The question is not what these additional services do *not* prove, but what they *do* prove. What the world estimates a thing at is not its negative, but its positive value. It cannot be said that keeping Lent is fashionable; but nevertheless, in spite of this, services are multiplied. People are laughed at, or marvelled at for opening their churches at this season, or for going to Church, or for not going into society—but still the practices so laughed at or stared at extend and multiply. Go where we will, in town or country, in London or in the provincial cities, there is in every circle some religious centre of religious observances—some marked man—some stern, unimpressible person who will not be joked or cajoled out of duty; and wherever he is, he attracts; he makes himself felt; he is talked about, and the thing is talked about; and he gathers influence, and people are led to examine whether, after all, he is not, on the whole—whether right or wrong we say nothing about—the best representative of the Prayer-book. For the latter, say what we will, (Jew, Turk, or Infidel being judge,) makes a good deal of Lent in general, and of Holy Week in particular; marks them off and separates them, as seasons of unusual strictness and obligation. This is one value of the additional Lenten Services, that they tell, tell though they are not fashionable; gain ground and are multiplied in spite of difficulties and discouragement.

Again, they have this importance—they show a development of inner life in the Church. It is a melancholy fact that all the more religious schemes and attempts of the Church come now-a-days from below. It has already been observed by a contemporary that hostility, if not criticism, ought to be disarmed by the fact that, generally speaking, these services are set on foot by the clergy of poor, unendowed places. We go further, and though loth to disturb such a day as this with unpleasant thoughts, we cannot conceal the sad fact that all this zeal is from beneath. The rulers of the Church too often do but little to lead the present movement towards strictness and multiplication of prayers. Perhaps they do not discourage it; and it is something that they acquiesce in the labors of the parochial clergy. A Bishop of London, early in this century, preached some Lent sermons—commonplace enough both in their religious requirements and in other particulars—yet even now old people tell us what an effect on the people a Bishop's solitary "Lenten Conference" had. It is sad to think that Porteus's was about the last formal attempt on the part of an English prelate to secure the observance of Lent. So far as the metropolis is concerned the old provision for Lent has received no authoritative expansion. It is now as it was a hundred years ago. In four London parishes, often contiguous, *the* accredited rectors—mostly the typical Sion College clergy in turn—are appointed by the Bishop to preach, on no plan, at the most convenient hour; while the vast suburbs of the metropolis—north, south, east, and west—with their hundreds of thousands, are left to the chance zeal or coldness of the accidental clergy. This is the sole authoritative notice of the existence of Lent.

It is something, therefore, that when so little of administrative and official provision is made for the observance of Lent, so much is done in a private, informal, and yet real and effective way. The people are perhaps gainers by this, and they appreciate the gain. In one of the "four Lent churches, preacher after preacher, on successive Wednesdays and Fridays, at 11 A. M., delivers to his audience of two dozen persons his fortuitous discourse. School comes after school—rival and rival alternate. High follows Low, and Slow succeeds to Dry. Contrast this formal following of an old practice—which was a good one when London was a tenth of its present size—with what is done in one of the churches whose services we have specified. There we find a *course* of sermons delivered; a single subject is thoroughly pursued in its various branches; a set of duties—a range of privileges—a cluster of parables, or the like—is preached upon. The people are taught. Uniformity and system are appreciated. Congregations are interested; their thoughts are moulded into one spirit; there is order and plan in it. The Church, its principles, its ways, and its innate cast of devotion are understood. Lent has been called the Church's harvest; but it is so only when teaching and services are in this way made a business—when there is plan and method in the keeping of Lent. And in so far as the additional services—beyond and above the perfunctory Wednesday and Friday prayers—help this by their order, system, and purpose, they do much both in the way of missionary and revival work for the Church.

We must remark on another point. It is one of the vulgar prejudices against Churchmen of the revival, that they are mere formalists—that they think of nothing but monotonous prayers—that they disparage preaching. Well, here is a test. They certainly think that preaching ought to be pointed, direct, orderly, and planned; but whether they neglect preaching or not let their Lent sermons show. Others think that preaching means taking a religious ramble once a week throughout the year on Wednesday evening: they do not observe the Church's seasons, and they make a merit of this. Contrast the two systems. In Lent and Advent the Church concentrates its powers; spares neither time, nor trouble, nor importunity; and in conformity with this theory, we find, in one church, as many as sixteen sermons delivered in this single week. This is one view of preaching. Another school, as we have said, preaches a sermon, or rather reiterates its one solitary sermon, on one regular evening—the customary Wednesday or Thursday—and altogether neglects the Church's Lent and Advent. Which practice is more consistent with the Church's principles, we stop not to inquire; but it is at all events absurd to say that a school of clergy who preach two or three times a week, or even daily, for more than six weeks in succession, disparages or neglects preaching.

Nor is all this without its effect as regards opponents—even apart from its ecclesiastical propriety. People may not like the Church, nor even Christianity; but in the long run the world is fair enough. Men acknowledge zeal; all this preaching, all this praying must go for something. It arrests—it warns—it reasons. It sets by-standers thinking. It does not always, though it occasionally may, harden. The frequent services in a debased neighborhood are a witness not to be confuted. They tell in a way in which neither tracts nor talk tell. Few clergymen of our acquaintance preach half so energetically as does the simple bell tolling for daily prayers. If a man by praying and preaching much in his own person, shows that he believes in religion himself, he proves that he really is in earnest, and means something, when he calls himself a Churchman and a parish minister. And earnestness of this intelligible sort is wonderfully active in calling out sympathy. An earnest priest is never without an earnest people; and when priest and people, attached to each other, set about any work, it is wonderful what they can do. Additional services are a proof that people do not mind trouble. If they show nothing else they show this; and zeal is an argument that tells on foes as well as on friends.

From the English Churchman of April 8th.

Lord Derby's Administration, and the Church.

To the Editor of the English Churchman:

SIR—There is a story told of Dr Johnson that, having received a communication from a person who signed himself "an unknown correspondent,"—viz., that "curmudgeon," was derived from the Erench "cœur mechant," placed the note in the hands of his amanuensis, and never saw it again till, to his surprise, he discovered in the first edition of his dictionary the following piece of etymology:—"Curmudgeon: French, from *Cœur*, unknown, and *Mechant*, correspondent." Although I cannot say a great deal for the Secretary's knowledge of the French language, I have a vary high respect, indeed, for his moral sense; I do protest against the whole system of anonymous correspondence in Church papers; I may do this with great consistency, because, with the exception only of those cases in which the editor takes upon himself the responsibility, I have never practiced it myself, and my reason is this: I will never make a statement which I am either ashamed or afraid to put my name to.

Having said this, let me observe that your anonymous correspondent, on the "conduct of Churchmen at the ensuing elections," is the very last person in the world who should have concealed his name. Writing anonymously, he has made a direct accusation of falsehood and duplicity. This no man has a right to do without putting his name to the accusation. He says distinctly that Lord Derby, "has not only not had the manliness openly to avow this conviction; he has condescended to keep up a party by a cry which he knew to be erroneous; has fed the idle hopes, and thereby checked the industrial exertions, and increased in extent, and in duration of time, the sufferings of his followers, by expectations which he knew could not be realized; and now that he is raised to power the naked truth appears."

Now, compare this with the following sentiments of Lord Derby himself:—"I express my frank opinion that the question of *Protection*, or, if you please, the question of the unrestricted import of provisions, is one which must be settled *by the country*—once, and forever, whenever it is appealed to for its decision. Should the next general election prove that the sense of the country is in favor of a perfectly unrestricted import of all provisions, unaccompanied by those duties which in other countries are imposed, for purpose of revenue, upon all articles, and which in this country are imposed to a vast extent upon articles of prime necessity for consumption, hardly inferior to *bread* itself, I, for one, and I believe the majority of your lordships, and of Parliament, would respectfully bow to that expression of the sense of the country." This is no speech made *ad captandum* by a statesman coming into office; it was made on the 28th of February, 1851; it was made at the time when, though refusing office then, he declared the terms on which he would accept it, if ever called upon to do so. It was a pledge that he then gave fairly and openly; and I call upon your anonymous correspondent to show in what way Lord Derby has falsified it, or, to use his own words, "what expectations he has held out to us which he has not fully realized."

I am no Protectionist; I am no Free-trader: I think the well-being of the Church is so immeasurably superior to either of these merely worldly interests, that I am perfectly ready to follow, unhesitatingly, either Protectionist or Free-trader, whose measures appear to be conducive to that Church's well-being; but I *am* an admirer of personal truthfulness, and political consistency, and I do say that these are pre-eminently the characteristics of Lord Derby.

Your correspondent appeals to the suppression of the ten Irish Bishoprics, and the system of Irish education, as Lord Derby's works; and asks what confidence is to be placed in the words of a man whose acts these were. Let me ask your correspondent to reflect what idea of the Church he, and the generality of men in his station, had at that time? It was the suppression of those ten bishoprics which called forth the *Tracts for the Times*. It was those very tracts, and the numerous publications which followed them, and the general stir that was made, which enlightened ninety-nine out of a hundred of us as to the real nature of the Church.

I do not know who your anonymous correspondent is: but I will venture to say that, if his own ideas of the duties, rights, and responsibilities of Churchmen are not considerably changed since that time, he stands almost alone. Can he be suprised, then, when he finds that Lord Derby's ideas on that subject are somewhat changed also?

But he considers that in that case Lord Derby should have made a public and specific confession of his fault, and that, as he has not done so, the only inference to be drawn from his silence is, either "that he has neither grace nor courage to do so," or that "he considers the only things worth protecting are the privileges of his own class to the injury of the rest." Does he not see that a prime minister, when explaining his policy, on taking office, is laying down that course on which, if he is an honest man, he means to act? He is not speaking of his *past* acts, but of his *future*. Had he, then, for instance, specifically stated that he considered himself to have been in error when, twenty years ago, he belonged to a cabinet which suppressed the Irish bishoprics, how could he have worded the expression so as to guard against exciting delusive hopes that it was his intention to restore them now? How could he have done this without political dishonesty?

It is not true that he confined himself to the promise of steadfastly resisting all attempts at aggression against the Church. His expression signifies much more than "the determination of maintaining those few rights that remain;" his words were—"that it is not only the interests, but the duty of her Majesty's Government, to uphold and maintain that Church in its integrity, . . . by lending every power of Government to support and EXTEND the influence of that Church in its high and holy calling."

Your correspondent says: "Whether Lord Derby attached any definite meaning to these words, or was sincere in the expression of that meaning, or only used them upon the ensuing elections, for the same cajoling purpose as Lord John Russell did upon the last election—namely, to throw off their guard men whose hostility at any election is not to be trifled with—no man living can say."

I agree with your correspondent in this particular—I agree with him fully—no man can read the heart; no man can do more than judge from the general honesty and truthfulness of Lord Derby's character: therefore I propose to put his words to a distinct test; and so confident do I feel that he will act up to the full meaning of those words, that I am perfectly satisfied that my whole argument shall stand or fall by it; and this test, from its very nature, must be applied before the dissolution of Parliament: therefore, your correspondent may, if he pleases, shape his course by it.

When Lord Derby spoke generally of supporting and extending the influence of the Church, this expression might easily be made to involve all sorts of things: the restoration of Convocation, the valid confirmation of Bishops, the extension of the Episcopate; but if Lord Derby had made a decided and definite promise of any one of these great questions now, I might, like your correspondent, have said that he was not honest; that he was bidding for popularity; that he had an eye upon the elections; and the hopes that I should have drawn from such words, after the elections were secured, would be absolutely nothing; and for this reason: These are all of them matters which could not be undertaken in a single session, which it would be unstatesman-like to attempt, and therefore useless to promise. Had he even granted them, had he even brought in a Bill for any of them in the present short and hurried Session, still I should have suspected his honesty; still I should have said that he was acting, not from conviction, but from fear, or desire of popularity, or some other unworthy cause. Had we even gained all that we could ask at this juncture, I should have felt no gratitude, I should have acquired no confidence, I should have derived no hope therefrom, that he would not do, what your correspondent expects that he will do whenever he has the power: "oppress the Church every whit as much as Lord John has done."

There is, however, one thing which he is fully *able* to do at present, which it is highly expedient and just that he should do at *present*; it is a mere feather, compared to the great questions that I have spoken of; but, feather as it is, it will indicate far better than heavier substances the true set of the Ministerial breeze, I mean the introduction of Archdeacon Denison's Management Clause E, or some modification of it; something which, without interfering with those who wish to establish schools under other organization, will show that Her Majesty's present Government does not consider an appeal to the Bishop, or a requirement that the master and mistress of a Church-school should be communicants of the Church, or the power of dismissing them on moral or religious grounds vested in him who is responsible before God for the moral and religious teaching of those placed under their charge, to be ground sufficient for refusing assistance out of the public grants, for the most difficult work—the *building* of the school.

This I feel certain that Lord Derby will grant, and that before the meeting of the National Society; so certain that I am content to make it the test of his sincerity or insincerity, of whether a Churchman should or should not support him and his administration; for supposing that Lord Derby will make to the Church willingly that concession which four years of cavilling have not been sufficient to extort from Lord John, I require no ground beyond his own words on which, till they are contradicted by facts, your correspondent must excuse me if I place full reliance. His words are these:—

"For the promotion of education and of religious knowledge, I rest mainly and chiefly on the exertions, the able, the indefatigable, the enlightened exertions of the parochial clergy; I look upon the Church as the depository of what I believe to be the truth, as an instrument of incalculable good hereafter."

These are his words. Lord Derby knows, if from no other grounds, certainly from the united reports of all the Government Inspectors, that the efficiency of a parish school is invariably in proportion to the attention paid to it by the parson. Lord Derby knows, if from no other grounds, at least from the analogy of his own Cabinet, that it is impossible that any parson should bestow care and attention upon a school, when differing on moral and religious grounds with a master or mistress whom he is unable to remove. I want no more than this, and my full reliance which at present is unshaken, on Lord Derby's honesty and truth, to convince me that he will make the concession. These are my grounds of expectation; and it is the confidence which I have in Lord Derby's integrity which makes me fearlessly put this forward as a test of his sincerity. My syllogism is this—A man who is sincere would grant this: Lord Derby is sincere, therefore Lord Derby will grant it; it is a concession which ought to be made, and which it is in his power to make. This shall be my "moral and religious test," and I do not reserve it for the hustings, as your correspondent advises; I put it forward now, and will abide by it fearlessly.

I trust your correspondent will now be satisfied; I have shown him that, in the case of Protection, Lord Derby held out no promises, in 1851, beyond those by which he abides in 1852. I give this as my ground of confidence. I have no other, and I want no other. I now propose a test resulting from this confidence; it is a test which must come into operation before two months are over. If Lord Derby fails on the application of this test, I am quite ready to give up my opinion and take up that of your correspondent; if Lord Derby does not fail under it, I expect that your correspondent will give up his opinion and take to mine. This is my challenge; now let me see whether your correspondent will shrink from accepting it.

Yours faithfully,
HENRY NEWLAND.

Westbourne Vicarage, Emsworth, April 5.

From the Irish Ecclesiastical Journal of Oct.

Harmony of Scripture and Geology; or, the Earth's Antiquity in Harmony with the Mosaic Record of Creation. By JAMES GRAY, M. A. Second Edition. London: J. W. Parker.

This admirable work, suited to every class of readers, and adapted, by its popular treatment of scientific investigations as well as by its perspicuous and attractive style, for the perusal of readers of every grade of knowledge, merits our special commendation. The circumstance of the former edition having been recommended by Dr. Buckland as the subject of the last course of lectures delivered by him before the University of Oxford, is a sufficient voucher for the accuracy of its statements respecting the facts of geology; and our readers will be able to judge for themselves, from the copious extracts which we are about to lay before them, of Mr. Gray's success in harmonizing them with the records of the Inspired Volume.

The aspect under which discoveries in the domain of science are likely to present themselves to the religious inquirer, and the conclusion which *must* inevitably be arrived at, when we bear in mind that the Bible has proceeded from Him who is also the Author of Nature, are thus excellently described by Mr. Gray:—

"In pursuing, even in a cursory manner, some paths of natural science, phenomena will present themselves, which claim a position inadmissable in consistency with cherished opinions; involving, some of them, probably, conceptions we had formed of the dispensations of God, and resting, indeed, as we had supposed, on the authority of His revelation What are we to do with respect to such conflicting physical facts? They appear to be supported by evidence which is deemed irrefutable, and each succeeding investigation seems to fix them upon a firmer basis. Can such authenticated phenomena be cast aside, as possessing no weight in our researches after truth? Ought we to close upon ourselves the avenue of knowledge, and no more pursue the path of investigation, from the fear, that we, therein, shall only further and further be entangled in the mazes of incertitude? Such a course would seem to bespeak a coward spirit, or a faithless heart. And besides, it would never satisfy a sincere inquirer. .... To a mind thus faithfully desiring to grapple with any apparent discordances which may arise, there is one grand principle claiming especial regard, which will yield a peace and confidence in the sometimes trying encounter. It is this—the adoption of an all-controlling conviction that God is Truth; and hence, that each and every revelation emanating from Him must be *Truth*." pp. 3, 5. .... "Let the professed phenomena of geology be admitted only so far as the facts and inferences have had shed on them the light of clear undoubted testimony, and let the Record of Inspiration be likewise freed from the peculiarities of accidental interpretations, and viewed only in their pristine literal characters, and the harmony between what God has *done*, and what God has *said*, can then never long be discoverable. Well, indeed, it has been observed, that, 'when we become at once bettter geologists, and better Bible critics, we shall wonder how any considerate man found anything to perplex him in the matter.'"—pp. 17,18.

The design of the volume before us is thus defined. Its object is to prove—

"The truthfulness of the inferences drawn from geological phenomena, respecting the earth's antiquity. It is the establishment of this antiquity, be it kept in mind, to which alone, in the wide range of geological speculations, the pages of this work profess to be directed."—p. 61.

The following sketch is as graphic as it is instructive:—

"If we observed a gathered heap before us, composed of the broken off-pieces, or the rubbish of some adjacent building, we should unhesitatingly conclude that this derived mass was formed *after* that building had long been in existence, and had, indeed, begun to fall to ruin. Look at a heap of broken comminuted flint-stone, mingled with pieces of concrete mortar, oftentimes seen near the ruins of a Roman tower, or resting against its dilapidated walls; you can have no difficulty in determining the origin of these clearly-characterized heaps. The desolated tower standing by, the homogenous antique detritus around it, would tell its own tale. Now, a like certainty of origin we can affix to many of the rocky formations of the earth. Take the Gneiss formation, the undermost, and hence the oldest stratified rock of the earth's crust, we find it composed of comminuted particles of felspar, mica, and quartz, apparently having been held in solution, as if worn off, and washed off, from some larger masses of these mineral substances, and then deposited in layers of strata, where now consolidated, they constitute this formation.—Now, in what position do we see these gneiss rocks? They are invariably lying against, or over, the granite formation, whose rocks are entirely composed of chrystallized masses of those very mineral matters of which the gneiss, in a comminuted state, is formed. .... Take next the Silurian formation. Careful examination has confirmed, to the satisfaction of the most searching investigators, that the greater portion of this immense series of rocks were ancient coral reefs; and there are other formations, also, which take specially the name of *coral rag*, from the circumstance of being evidently formed of coralline matters, their origin and construction clearly being the same as the coral reefs at the present time progressing by the labors of the polypi in our modern seas. Now we know that these tiny artificers of the deep, work with incredible industry, and rear their mimic palaces of multitudinous inhabitants at an astonishing rate of increase; but when we come to measure by what they *now do*, what they *have done* in long antecedents epochs, in rearing the stupendous masses of coralline rocks, now bearing the impress of their ancient labors, and forming the vast sepulchre of their remains, the mind is overwhelmed at the periods of time required for their gigantic construction. Close observers of Nature have computed that the ordinary growth of coral limestone in the coral reefs, now under the progress of formation in the Pacific, and elsewhere, is at the rate of about *six inches* in a century: it will, then, require three thousand years to produce a reef fifteen feet thick. .... Take again the construction of the Coal formation. Here an entirely new agency, and an entirely new physical condition of the earth, has produced a class of rocks of a peculiarly interesting character. We find in them undoubted evidence of a decidedly vegetable origin; and the enormous masses of vegetable romains—in the required periods for their growth—their maturity—their decay—their collection—and their solidification—all matters needful in the production of this formation—must, under the most favorable conception we can entertain of vigorous growth, or of any other extraneous assisting influences, have required periods of time for their evolution of incalculable magnitude. The rocky beds, both above and below the actual strata of coal, are chiefly composed of vegetable masses, only partially consolidated, having the foliation of its antique plants still beautifully distinct, till they gradually pass into perfectly solidified masses of coal, whose origin is thus evidenced at once as being undoubtedly compressed vegetable matter, the gigantic relics of the ancient forests of an antique world. Moreover, these vast vegetable strata alternate, in considerable numbers, with beds of earthly deposit, shale, sand, and limestone, which, altogether in the entire group, constitute a formation of more than three thousand feet in thickness. Is there, then, nothing analogous to the process, which we must believe was at work in forming these vast coal fields *now* going on in our own day, forming, as it were, *incipient* coal beds before our eyes? We have, indeed, in this particular, as, indeed, in all other discoveries of Nature's operations in the ancient world, an epitome in the midst of us of the self-same work. This is exhibited in relation to the present case in the peat-mosses, and in the submerged forests, known to exist in many parts of the country. Mr. Macculloch states, that the great peat-moss near Sterling has demanded nearly two thousand years for its formation; and this calculation rests not on mere conjecture, for its register is preserved, as he observes, by the circumstance of some Roman works being found below it. Now, this tract of modern peat forms but one single bed of coal; while the ancient beds of the Newcastle coal series are a hundred fold. He asks, therefore, "If, at the same ratio as the modern formation, we allow two hundred thousand years for the production of the ancient one, shall we exceed in our calculation?" A last instance, which may here be adduced, of the apparent length of time required, on a view of its composition, for the construction of a particular rock, offers itself in the chalk formation. The enormous masses of these rocks, presenting their tall, white precipices in such simple grandeur to our view, might well excite our astonishment at the periods that would seem needful for their collection and deposition, even if they were mere *inorganic* concretions of calcareous matter. But what shall we say, when the investigations of the microscope have lately revealed to us that these mountains of chalk, instead of being formed of mere inert matter, are, on the contrary, mighty congeries of *decayed animal life*, the white apparent particles of which the chalk masses are composed being *each grain* a well-defined organized being, in form still so perfect, their shells so entire, and all their characteristics so discoverable, as to cause no doubt to naturalists as to the species in the animal economy to which they belong. How justly does Mr. Lyell, who, in his "Elements," records at length this surprising discovery, exclaim, with Byron:

"'The dust we tread upon was once alive.'

And further remark, 'how faint an idea does this exclamation of the poet convey of the real wonders of Nature! for here we discover proofs that the calcareous and siliceous dust of which hills are composed has not only been once alive, but almost every particle, albeit invisible to the naked eye, still retains the organic structure which, at periods of time incalculably remote, was impressed upon it by the power of life.'"—pp. 78–85.

To be continued.

Communications.

For the Churchman.

Mr. Editor:

Incessant occupation in more pressing matters has, for several weeks, prevented my noticing the reply of my friend Rubricus to my last article.

The main difficulty in all discussions is, *to keep to the point at issue*. Rubricus has been laboring largely under this difficulty, and after writing so many solid columns as he has done upon various other matters, I am happy to congratulate him, that he *has*, at length, been enabled to notice the main point in dispute. True, his notice of this main point was in a *foot-note*, and is embraced in a very few lines: but still, it is better than no notice at all, and therefore I heartily thank him for it, such as it is.

He has argued from "The Order how the Psalter is appointed to be *read*" that in the American Church it is not lawful to *sing* it. I have replied that that Rubric is *precisely the same* in the English Book, and that, being left unchanged, its *meaning* must be left unchanged; and as the English Book does not exclude singing, neither does ours.

To this, Rubricus at length replies "Let it be remembered that the House of clerical and lay deputies acted implicitly as if there had been no order or rubric in existence." He refers us to the declaration of Bp. White that "There was an evident implication in all the proceedings of the (lower) House, that there were no forms of prayer, no offices and no rubrics until they should be formed by the Convention assembled." If this reply mean anything, it means that that rubric is to be considered as an *original composition* by the General Convention of 1789, and the word "read" must *therefore* have that meaning which was current in America at that time. To this a number of valid replies might be made. We will confine ourselves, for the present, to the following.

What is enacted merely by the lower House, without any sanction by the upper, is of no authority at all. And what is not even enacted, but only *implied* by the action of the lower House alone, is, if possible, of even less weight still. Yet this is *all* the reply Rubricus can bring.

But how far is this presumption of authorship to be carried? Had the Church in America *no* forms of prayer at all, no rubrics, no *anything*, until it pleased the General Convention of 1789 to *compose* Prayers, Creeds, Offices, and the Psalter or Psalms (not of David anymore, but) of the General Convention? Really, Mr. Editor, this presumed *authorship* of what was taken word for word from another work, is an idea hardly worthy of being treated seriously. If the lower House really *meant* to imply what good Bishop White supposed they did, they must have vastly misconceived the business they were about.

But what is of more consequence than an "evident implication," both the lower and the upper House have, in the Preface to our American Book, most effectually *repudiated* any such presumption in the *most express terms*. In that Preface, we read nothing about *composing* a *new* Liturgy, in any way, shape, or manner, implicitly or explicitly, by implication or otherwise. We read of nothing but "alterations" made in a "further *review*" of what was already and always had been the "Public Service" of the Church in America; "alterations and amendments" "in which it will appear (and here is the *animus* of the whole, a declaration of the *intention* of the Convention in what they did) that this Church is *far from* INTENDING *to depart* from the *Church of England* in any essential point of doctrine, discipline or *worship*; or further than local circumstances require."

This unequivocal language establishes the truth of our position that our Book is substantially the same as the English Book, and is to be interpreted on the same principles. It is not a new thing gotten up for the first time in the year of Grace, 1789. It is not independent of any connexion with, or reference to, the English Book, and the other Rituals of the Church Catholic. It is the Ante-revolutionary "Public Service," "reviewed, altered, and amended," but wherever it has *not* been altered, it *has been left the same*; and wherever it has been *left the same*, it *means the same* that it did before. If this simple, plain, common-sense proposition can be controverted or disproved, let Rubricus try his logical hand at it. Until he has disproved *this*, he has, as I have said before, done *nothing*. And he cannot dispose of it except by assuming that a mere "implication," evident to Bp. White from the action of the lower House, must override the solemnly expressed, and joint declaration, sanctioned by *both* Houses then, and by our whole Church ever.

With regard to the Litany, we have two rubrics: so has the Church of England. Before the Litany, the English Book has "sung or said," which has been changed in ours to "used." Now as the Litany is "*used*" when *sung* as well as when *said*, this change cannot *prove* that singing was to be *excluded*. But, says Rubricus, "it is to be '*read*'" (see Rubric in Morning Prayer after the Prayer for the President). The Church of England Book has, in the same place, *these same words* "when the Litany is *read*." There has been *no definite change at all*, therefore, so far as the Litany is concerned. Our Book requires the Litany to be *read* just as much as the English Book: and *no more*.

When arguing from the changes made in our Book, Rubricus inferred from the omission of the words "pointed as they are to be *sung* or said in churches" that singing was to be discontinued. This inference he rested on the omission of the word "*sung*," as is evident from his referring to the Rubric in the Evening Prayer, (English Book) "*Then shall be said or sung the Psalms in order*," &c, which in our Book is changed to "*Then shall follow*" &c., (no mention being made of the *punctuation*): after which reference, Rubricus adds "In *this case also*, I argue from the deliberate change" &c. He then refers, as additional proof, to the rubric before the Litany, where "*sung or said*" is changed to "*used*" (and where, once more, *nothing whatever* is said about *pointing*). I parodied his argument and showed him that, if omitting the word "*sung*" proved they were not to be *sung*, omitting the word "said" (which was also omitted) proved they were not to be *said*, and that the Psalms would therefore be *neither* sung nor said. Rubricus is pleased to call this "inconclusive reasoning." The best proof that it *was conclusive*, is, that it compelled him to abandon his first position altogether, give up all his references but one, and take up entirely new ground. This skilful *dodge*—far more ingenious than ingenuous—is attempted to be covered by casting a slur on *me* for inconclusive reasoning. I shall try to give him a little more of the same sort, and have little doubt its effect will be equally apparent.

The new ground now taken, is, that, in omitting the words "pointed as they are to be sung or said," the stress is to be laid not on the word "*sung*," but on the word "*pointed*." The *punctuation* is now the great thing! This is a bright discovery; and Rubricus has committed himself so strongly on this point, that it will be hard for him to find another manœuvre still in reserve. Our Book omits the *colon*, which, in the English Book, marks the place where the pause in chanting shall be made. This colon was undoubtedly intended to assist in the proper singing of the words together, although it often makes apparently queer work with the sense, as, for instance, "My tongue is the pen: of a ready writer." This punctuation our Book omits; adopting one purely grammatical, according to modern principles of punctuation. The question now is: "*Why* did they make this change?" Rubricus answers: "Inasmuch as the Psalms could not be harmoniously sung in public, unless they were *pointed* to be sung, it *is sound logic to argue* that by omitting the words "*pointed* as they are to be sung or said," the General Convention intended to *discountenance the singing* of the Psalter in the services of the Church." And again: "I cannot account for the change, except upon the supposition that the members of the General Convention, who had been accustomed to read the Psalter, had determined that in the daily service it should continue to be read, and therefore that musical punctuation was quite unnecessary." Now, sir, the English Book points with these *colons*, not only the whole Psalter, but also *all the canticles*, in Morning and Evening Prayer, and in all the other Offices where they occur. Our Book, with equal uniformity, *omits* the colons, not only in the Psalter, but also throughout all the Canticles in Morning and Evening Prayer and elsewhere. If the omission proves anything in the Psalter, therefore, it is sound logic to apply this argument equally to the Canticles. Rubricus must allow us, therefore, to make a parody of his new argument, thus: "Inasmuch as the *Canticles* could not be harmoniously sung in public unless they were '*pointed* to be sung,' it *is sound logic to argue* (and I *cannot account for the change* except upon the supposition) that the members of the General Convention who had been accustomed to *read* the *Canticles* (they never were *sung* in this country until many years later than 1789) had determined that in the daily service they should *continue to be read*, and *therefore*, that *musical punctuation* was *quite unnecessary*."

The truth is, Mr. Editor, the General Convention did not know that the Canticles "could not be harmoniously sung in public, unless they were '*pointed* to be sung'" by *colons in the Prayer Book*. The members of that Convention were grammatical gentlemen. They knew that in the verse "The noble army of martyrs: praise thee," the *colon* was *grammatically improper*; and *therefore* they left it out; although, according to their express direction, notwithstanding the change of punctuation, the Te Deum and other Canticles were still to be "said or *sung*." The grammatical explanation of the change is simple and easy; and applies equally well, and sufficiently too, to both Psalter and Canticles. If the change were intended to *exclude singing*, surely it would never have been introduced into the Canticles. What *new* position will Rubricus take up next?

The practical difficulty of chanting without having the words "pointed to be sung" is certainly great. It has been remedied, however, by a large number of chant-books, of various sizes, systems, prices, and editors. The same difficulty as to the Psalter has been provided for by "Pointed Psalters," several editions of which have already been published and sold in this country, and the demand is still increasing, and the practice spreading throughout the whole Church in our country. Rubricus has no time to lose. If he does not bestir himself *very* vigorously, we shall soon have *custom*, as well as *right*, on our side.

RUBRICIOR.

For the Churchman

Study of the Hebrew.

The Hebrew language, however limited in its use, has much to recommend it, and, in a course of theological study, would seem to be of indispensable importance. Had it been always neglected, I should be ready to suspect my own opinion; but this is so far from being the case, that I only wish it to be restored to the honor in which it was held a century or two ago.—Clergymen must certainly have occasion for it, and all men who acknowledge an interest in the Holy Scriptures, will wish it to be diligently attended to. Their immediate comfort and their assurance of hope, will depend upon the genuineness of the doctrine, the promises, and whatever the Word of God is supposed to consist of. Although there may be instances of persons so sanguine as to expect, and even to think that they have received instructions in a supernatural manner, whereby they become wise above what is written, the great body of Christian believers think more soberly on the subject, and value their religious knowledge in proportion to the accuracy and regularity of its derivation.—They own the indispensable utility of translations, but at the same time are happy to think that there is an original, whereby the truth of those translations may be ascertained. By means of the Scriptures, we are indulged in a sort of converse with the Spirit of God, and those who cannot do better, would employ an interpreter; but methinks it is no mean privilege literally to hear His voice, and to be familiarized to the expressions of Divine Revelation. Immediate converse between friends affords a pleasure that no other manner of communication can attain. The countenance, the tone of voice, not only imprint respect or gratification, but may be considered as so many vouchers for the truth of what is spoken, so desirable is it to read the scriptures in their original tongues. No doubt all nations may hear the words of eternal life in their respective languages; but who would not confess an additional satisfaction in hearing the same thing in the very words which were first employed to express it? But they are uncouth and unmanageable to a modern utterance, and therefore, like old-fashioned armor, which is not to be worn without sensible embarrassment. Be it so: such is the effect of time. But still they are words of more than mortal elocution—the dialect of inspiration, and on more accounts than one, interesting in a high degree to an ingenuous mind. Although the mere antiquarian is not supposed to be very happy in his predilection for rust and obscurity, antiquity must be allowed to have its charms, and in nothing more properly than in literary movements; and even if we should leave the importance of the matter out of the question, I can venture to say that the Hebrew Scriptures, viewed through the vista of three thousand years, will as infallibly gratify the mind of a scholar, as a statue from the chisel of Phidias or Praxiteles would that of a connoisseur in sculpture. Perhaps there is some fanciful prepossession in the case; but in reading the language in which the history of the creation is recorded, and in which the voice of God was addressed to mortal ears; in tracing the words which were written by Moses, or pronounced by the Prophets; in meditating upon the self same oracles that have awed and instructed mankind from the dawn of religious sentiment upon earth,—I feel myself engaged and entertained at no vulgar rate, while the durableness of the character and various sanctions of an extraordinary nature, make up the complete idea of Divine Revelation, and stamp it with authority worthy of the Word of God. One inducement to study the Latin tongue is to find the origin of our own, as far as it may have been derived from it; and if a general love of letters is gratified by the discovery of the immediate sources of the language that we speak, it would certainly not slight an opportunity of investigating the common origin of all languages. Language may be considered as the execution of one and the same scene of signification by sounds, and what are called the languages of such or such nations will be only so many varieties in the display of the same principles. This idea being admitted, how naturally should we be drawn to the contemplation of as many of these varieties as are within our reach, and that, with a view to some first model, that, in the most summary manner, comprises the essential properties of them all! I do not say that the Hebrew is the first language, though it would be difficult to show that any other has better pretensions to that honor; and still less would I contend that it is the mother of languages universally; but it is so much more ancient than any other language that we are acquainted with, and has so many marks of an original one, that it may fairly be proposed, both as an object of curiosity, and an example of that simplicity which we should expect to distinguish a first essay towards the use of articulate sounds. The varieties of termination, which have given so much beauty to the Latin and Greek languages, and which are supposed to have been added to them subsequently to their first formation, occasion a continual violation of the natural order of words in speech, whereby they, at the same time, lose all appearance of originality, and become so much more difficult to the learners. In Hebrew this is not the case. The learner is not surprised and distressed with freakish tortuosities and a derangement of ideas that threatens the subversion of reason itself; but is led on by such a course of expression as he himself would have employed, and such as is familiar to every mind endued with common sense. Hence the learning of Hebrew to those who have studied languages of a more artificial construction, is a sort of relaxation. A good notion of grammar, which is one object of a classical education, may be considered as an introduction to languages generally; and therefore a proficient in the languages of Greece and Rome will study Hebrew with the more advantage; but a knowledge of the Hebrew does not pre-suppose a knowledge of the Greek and Latin. What is called an English education, with good sense at the bottom, is a sufficient preparative; and this I should think an inviting circumstance to clergymen who have no great share of learning, but still love the Bible enough to inquire diligently into its meaning. If you will open a Hebrew Lexicon, you will see that the memory is not overcharged with an abundance of words. I have a table of them all, upon a little more than twelve small duodecimo pages; and by a person who only wants to refresh his memory, may be run over with in a few minutes. The nouns substantive, like our own, have scarcely any variation; the verbs are subject to no more than very convenient mutations, and the unaffectedness of the construction almost supersedes the application of rules. In short, to a man who is capable of any literary enterprise, it is sufficiently practicable; and to a man who, like David, delights in the law of God, there is no danger of its being thrown aside as a useless attainment. If our vernacular tongue requires some knowledge of the Latin, on account of those transfusions whereby it has been amplified and adorned, no one that adverts to the decency with which it assumes the air of Hebrew phraseology, especially on solemn occasions, will question the propriety of cultivating a knowledge of that language. Though instances occur to me, I shall not mention them, lest, by an ill-chosen specimen, I should rather make myself officious than useful; but I can safely rely upon the observation of my readers, who will own that, on certain subjects, our language naturally resorts to the Hebrew, and borrows with so good a grace, as to become improved both in beauty and significancy. It is the remark of the Spectator, that the Hebrew manners of speech mix and incorporate with the English language much more kindly than either those of the Greek or Latin; and whoever makes himself acquainted with those primeval forms of speech, will not be a little entertained by the agreement of two languages so very distant in point of time, especially as the dead languages, which first employ our studies, are of so different a complexion. Barbarians, in the primary sense of the word, are those whose language is not understood; and if we find it more practicable to be familiarized with the Patriarchs of the first ages, through the medium of speech, than with the Romans and Greeks, who fancied that humanity was all their own, the former will be higher in our esteem than the latter, and we shall find ourselves more at home in the Bible, than in the most finished compositions of the Augustan age. I suppose, however, that it will be concluded that we ought to understand the Scriptures as well as we can. Now, in reading, we sometimes fail of this purpose through a false notion of facility. The translation is familiar to our ears at least, and we are not disposed to expect any difficulty in what we read at four or five years old. But as we then read without troubling ourselves about the meaning of what we read, we are still apt to indulge in the same absurdity, and to go on with the practice of vain repetitions, or pronouncing words without any regard to their meaning, as if the business was to be done by the magical power, and not by the rational signification of sounds. Now this folly meets with a very seasonable correction in the study of the original, for there the meaning, and not the pronunciation, of words, is the primary object. You open your Bible—the familiarity of the phrase beguiles your attention, both of the sense and importance of what you read. But again, instead of the English translation, you light upon some passage of the Hebrew Text: here, if you should find yourself proceeding as before, to read without understanding, you would stop for shame, and own to yourself that a reading in which the understanding is not concerned, is no reading at all.

It is hardly necessary to remark that the original will give you its own meaning more completely than any translation; but there is one thing that I may mention from my own experience. I frequently, from opening my Hebrew Bible, have found something in the text that I could not immediately unravel: I had to pause, and the detention occasioned thereby, brought me to be acquainted with the whole passage, and administered matter of meditation that I should not otherwise have met with. So that besides the advantage of reading the original, we in this manner, acquire a habit of study, and a disposition to dwell upon the pages of inspiration till we become perfectly imbued with their sense and their spirit.

One thing is remarkable, that the Hebrew is confessedly less copious than either the Greek or the Latin, and yet our literal translations from it have all the advantages of a neat phraseology, or a rhetorical display, as the subject may require, while a literal translation of the admired masters of fine writing, could answer no end but to disgrace them Witness Cowper's experiment upon Homer. Such was his veneration for the first of poets, that a naked representation, as he imagined, would best demonstrate his perfection; but instead of increasing the reputation of his author, he would have taught the English reader to despise him, had not the more favorable likeness drawn by Mr. Pope given him a kind of establishment. Hence it appears that whatever defects a grammarian may find in the Hebrew, it serves its purpose remarkably well, and, by this criterion, would seem to be the most perfect of all the dead languages.

Be this as it may, to us it is venerable and important, as being the repository of truths relating to endless existence, and which we could never have drawn from any other source. The subject upon which it is employed is holy, and seems, by the special care of Divine Providence, to have been adapted thereto. Language is susceptible of a religious character; and while that of Horace and Juvenal very readily lends itself to the most licentious communications, that of Moses and the Prophets, with a more solemn emphasis than was ever heard from the lips of a heathen priest, pronounces the "*Procul, O procul, esto profani!*" Seriousness, devotion, and whatever affections correspond with the sublime views of religion, are the natural attendants of this study, and without them, it would be both a difficult and a sacriligious undertaking. *Videtur enim Hebraeus ille sermo, praesertim in iis quæ ad religionis mysteria pertinent, plurima nescio quomodo*, emphatikotata *ac divine prorsus exprimere; quæ nullo alio idiomate satis feliciter possis declarare*, says Beza; and whoever applies himself thereto with a religious docility, will find an aptitude in it to sacred subjects, that makes it not only convenient to students in divinity, but an object of veneration. It is not probable that God should continue to speak to mankind through all ages, in a language that had nothing to distinguish it from the dialect of the world; and I repeat, whoever makes himself acquainted with it, will find himself advanced beyond the walks of profane erudititian, and enabled to trace with superior delight the notices of heavenly love in expressions that might become the lips of a divine teacher. If, according to Horace, the reading of a Philosophical discourse, with due preparation assuaged the passions, and by a mysterious efficacy purified the heart, much more might we look for such effects from a book, the language, the manner, and the matter of which, altogether bespeak the divine presence, and awaken such sentiments as Jacob's, when he said, "Surely God is in this place, and I knew it not." I conclude by observing that the subserviency of this study to religious pursuits, is made to appear from the different degrees that have been paid to it in different ages, as they happened to be religious or irreligious. When the Holy Scriptures became matter of earnest inquiry at the Reformation, every clergyman almost qualified himself to read them in the original; and we may distinguish religious periods and religious persons by the same concomitant ever since. If we go back as far as the age of the Stillingfleets, the Lightfoots, the Pearsons, and the Patricks, we shall verify the remark; for, whatever fault we may find with churchmen or dissenters, the Bible was of great authority in those days. The case was somewhat altered by the easier circumstances that followed; the serious was exchanged for the polite, and it was no longer thought strange that divines should be employed in writing commentaries upon Shakspeare or Hudibras; and, though such labors did much to quicken the perception and enlarge the understanding of their own minds, by bringing them in close contact with these philosophers upon man and his character, yet they did not serve the cause of truth by making its preachers any more capable of touching the hearts and consciences of their hearers. And soon we find them gradually coming into that lax state of Biblical harmony and morals, for which the subsequent age has been so justly censured. We have, it is true, for some time been emerging from the darkness which then shrouded the Church, but still there is a great room for improvement, and it is to be regretted that the Holy Scriptures are not better understood in their original tongues, and especially that the Hebrew language has so little attention paid to it. An effort has been made, of late, in our general seminary, to give the students a better acquaintance with it, by devoting a larger portion of time to its study, than had been formerly. We hope the effort will succeed, and that our young clergy will go forth, capable of studying the Scriptures themselves, and not be the slavish followers of this or that commentator.

T. Jr.

Newark, N. J., April 24th, 1852.

For the Churchman.

Diocesan Missions.

Churchmen of the Diocese of New York, must have been somewhat startled by the statistics contained in the recent Circular of the Diocesan Missionary Committee. A greater extent of Missionary ground, within the Diocese, than scarcely any one had thought of, it seems, still remains, not only Missionary ground, but alas, unoccupied. An entire County in the Diocese of New York, without a single clergyman of the Church ministering in it; other counties, and those, large ones territorially, where there are but two or three organized parishes; thus extensive districts and thousands of people, destitute of the services of the Church. This surely is a state of things, which, as existing so very close at their doors, appeals with a peculiar power to the Churchmen of the Diocese of New York. They have responded to appeals which were scarcely as strong, from the great West, the South, and the North East; they have sent Missionaries at great cost to the other hemisphere, yet within their own State, within their own Diocese, exists this sad case of spiritual destitution unrelieved; and which must continue unrelieved unless they themselves will act promptly and vigorously, to increase the force and the efficiency of their Diocesan Missions. Might it not be said to them with truth—This work ought ye to have done, and not to have left the other undone.

Shall this state of things continue even another half year unimproved? Will not the Churchmen of this great Diocese unite as a body to answer the call that is made upon them so distinctly and so earnestly, by that portion of the unevangelized earth which they are most bound to have under their regard? It can hardly be, but that if the picture is once exhibited in a clear light it must have its effect. The Circular of the Committee has given a few strong touches upon the sketch, and if any member of the Diocese can contemplate it, unaffected, such a Churchman, or such a Churchwoman is unworthy of the name. The effect would be greatly heightened were this sketch elaborated and filled up as it might be, and if its perspective could show us the future—the future which will be, unless more be done than yet has been done for Church Missions in the Diocese.

May a suggestion be offered to the Missionary Committee and through them to churchmen in the Diocese? The Jubilee which was begun with so much interest and of the right sort of spirit, in June last, is approaching its termination, and just now, the proposition so acceptable to us all from our English brethren for a representation of the American Church at the concluding services, has excited fresh attention to the subject, reminding us that the jubilee is to have a solemnized ending as well as a beginning. Now how can churchmen of the Diocese of New York better celebrate the completion of the jubilee than by a general and energetic effort on behalf of the Missions of the Diocese. For once let all other claims remain unanswered, and let sermons and exhortations in all parishes enforce attention to this great and urgent duty which we owe to our own diocese. Let the churches be called upon for a liberal offering, with fervent prayers for the Divine blessing on this work. This, then, is the suggestion, that the Missionary Committee appeal to the churchmen of the Diocese generally, to make a special offering on the Sunday nearest the day which terminates the Jubilee, FOR THE ADVANCEMENT OF THE MISSIONS OF THE CHURCH IN THE DIOCESE. May God speed the effort!

R.

THE CHURCHMAN.

NEW YORK, MAY 8, 1852.

The Publishing Office of the CHURCHMAN, is removed from No. 12 John Street, to No. 9 Spruce Street, up stairs.

The Editor's residence is changed from No. 1 London Terrace, 23rd Street, to No. 39 West Twenty-second Street.

Reading the Burial Service over Unbaptized Persons.

It was the boast of the great Irish agitator, O'Connell, that he could drive a coach and six horses through any act of Parliament, however carefully framed, and passed to restrain his "liberating" efforts. We begin to apprehend that the Rubrics in the Prayer Book are viewed in the same way by many of our clergy. We find a communication in the last number of the "*Evangelical Catholic*," inquiring what is to be done in cases where the deceased individual had never been baptized, and stating that in one such case he read the whole service, *omitting the sentence*, and enquiring whether he had acted correctly. To our surprise, the learned Editors reply that, in their opinion, the rubric is obsolete, or to give thier language more exactly, does not *apply in the present state of the church*. The argument is to our minds both remarkable and inconclusive. There are three classes of persons mentioned—"unbaptized adults," "persons excommunicate," and such as "have laid violent hands on themselves" Now, say the Editors, there are no *excommunicate persons* at present, because the church has not provided any form of excommunication. And again, the service is often read over persons who *have* "laid violent hands on themselves," as when a verdict of insanity is rendered. Now some of the persons over whom the service *is read*, are very bad people, and those who are insane "lay violent hands on themselves," *therefore* it may also be read over those who are unbaptized! By not establishing any form of excommunication, the church shows her intention that no discipline should be exercised, and thus virtually repeals the rubric *pro tanto*; and the practice of the church in admitting the exception of insanity has virtually repealed another part *pro tanto*, and this being the case, the clergy have a vested right to repeal the remainder of the rubric! for some people unbaptized are much better than those that are baptized, and ought to be excommunicate, and it is very harsh to say that the service should not be read over them just for the omission of a mere form.

Now we consider this reasoning exceedingly unsound and dangerous; and as the authority of the Editors may have much weight with Churchmen, we feel bound to devote some little time to its examination.

It is a well established rule in construing a statute, that when the wording is plain, the law must be its own interpreter. Therefore if the words *unbaptized adults* are plain, and the fact can be readily ascertained who they are, we have no need or right to go into an inquiry as to any other part or portion of the rubric to explain what is plain enough without it. We observe too that the rubric has been of long standing in the English Church, and has been settled by repeated decisions, especially in cases which concern the validity of the baptism of Distenters or lay baptism. It has been always ruled that the service could not be read over those unbaptized, and that the clergyman was not only justifiable in refusing to perform it over such, but could be punished if he ventured to do it. In the English Book it cannot be read over unbaptized infants, who (if we look at freedom from actual sin) are much *better* than most (not to say all) adult christians, even the best. Our revisers showed their intention to preserve the rule, with some relaxation of its rigor as to infants, by reading "unbaptized *adults*." That circumstances have changed so much within sixty years, that what was forbidden then is lawful now—is an assertion which needs very clear proof to support it. That such proof has been given we do not believe.

The argument from the want of excommunication proves nothing, because the deficiency is one of fact and not of principle. The Canons admit its propriety in the abstract by making provision that each Diocese may provide its own forms till the General Convention has provided one for the whole church. The defect may be remedied in a few months or weeks in some of the Dioceses, and in such, the rubric becomes operative of course, on the reasoning of our contemporary. If the General Convention, at its next Triennial meeting, should provide a general form, it becomes operative in all the Dioceses. Then of course, supposing the reasoning of our contemporary to be valid, that part relating to unbaptized persons becomes valid also—and his inference from the exception of insane persons laying violent hands on themselves, becomes nugatory, unless it is possible for the same thing to be and not to be at the same time. Now we ask, was it ever heard of, that the same words should be construed in one way on one day, and in another way on another day, because of such legislation as we have supposed? or that the neglect or indisposition of the church to make provision for excommunication, or her opinion that it is inexpedient to establish it at this time on account of the practical difficulties connected with the details, should operate to control other words where none of these difficulties exist. And that the making of such provision should operate to give effect to words which now had no effect, is certainly a singular example of what the lawyers call a springing use.

We are the more apprehensive of this view against which we are contending, because of its tendency to increase the prevalent low view of the blessedness and necessity of holy Baptism. The Catholic Church has ever refused to acknowledge those as Christian men, who have died without receiving the sacrament, save only in the case of martyrs from the faith who were said to be baptized in their blood. She teaches the indispensable necessity of this sacrament to the salvation of men where it may be had, and refuses to allow the words of faith and hope to be read over such as having no authority to use them to those of whom our Lord has declared that "they shall not see the Kingdom of God." When one has lived insensible of his Christian duty, disobedience to the Saviour, unneedful of the privilege, and leading others astray by his evil example, it is meet and right that the Minister of God should bear witness against him by following the direction of the Church, and showing that his opinion coincides with his, whatever hardness of feeling it may cause, whatever opposition, censure, or indignation, still it is his duty to carry out the godly discipline of the Church, as expressly prescribed. Whatever men may think, it is his duty to teach his own people, and others that neither he or they have any right to dispense with a law of Christ, or pronounce salvation on other terms than those which he has prescribed, and in our opinion the rubric is so clear in its terms, and the importance of obeying it so great, that the clergyman is not only morally reprehensible, who violates it knowingly and wilfully, but also is amenable to ecclesiastical discipline of a very severe character. If this rubric may be violated with impunity, the whole of our Liturgical directions are of very little value, and her godly order and wholesome discipline must become a mass of dire confusion—every man doing what is good in his own eyes.

Meeting of the Bishops.—Pursuant to the invitation of Bishop Brownell, mentioned in our paper of the 24th ult., several of the Bishops assembled at St. John's Chapel on Thursday morning, the 29th April. Those present were the Bishops of Connecticut, Vermont, New Jersey, Michigan, Western New York, Maryland, Rhode Island, Massachusetts, New Hampshire, and the Assistant Bishop of Connecticut.

Morning prayer was said by the Rev Dr. Wainwright, Secretary of the House of Bishops, assisted by the Rev. Dr. Haight, who read the lessons.

The Bishop of Vermont said the final prayers, the prayer used at the sessions of conventions, and pronounced the Benediction. The Bishops of Michigan, Maryland, Rhode Island and New Hampshire also took their seats in the chancel. A large attendance of clergy from the city and its vicinity were in attendance.

After the conclusion of the service, the Bishops retired to the room in the rear of the chapel. The meeting was of course an informal one. The Bishop of Connecticut presided. The Rev. Dr. Wainwright was appointed Secretary. After a brief explanation of the object of the meeting from the Presiding officer, the meeting proceeded to pass several resolutions, which we are authorized to say will be made public as soon as they have been sent to England. The Bishops of Michigan and Western New York were requested to attend the concluding services of the Jubilee of the Society for the Propagation of the Gospel in Foreign Parts.—They also appointed the Rev. Dr. Wainwright to convey the resolutions adopted to the Archbishop of Canterbury. The meeting then adjourned *sine die*.

We rejoiced cordially in this selection, and trusted that the mission of the delegates would be fulfilled. We learn, however, that the Court of Bishops for the trial of the Bishop of New Jersey, has been summoned to meet at Camden on the 24th of June next, St. John Baptists Day. As the two Bishops in question can hardly be spared from the Court, in which, from their talents, learning, and ability they are fitted to take prominent parts, we fear that the Church will be unrepresented on this occasion by any of our Bishops. This summons will also interfere with the appointments which have been made for the Bishop of Western New York in this diocese, during the last week in June, and the first week in July. We presume they will be recalled.

We are happy to learn that the proposal of the Society in England to pay the expenses of the delegation from this country, while its kindness and the delicate manner in which it was made were duly appreciated, was not for a moment entertained. It would have been a sad reproach to the churchmen of America, had they permitted one farthing of the funds of that noble institution, to be diverted from its appropriate object to such a purpose. There are amongst us wealthy congregations, and wealthy laymen even, we are convinced, that would much sooner singly have borne the whole expense of the delegation, rather than have had their Church subjected to such a reproach.

A word in conclusion in reference to a most absurd an captious communication, under the signature of "Discretion," which found its way into the columns of our contemporary last week. He sees in this proposition for a closer and more friendly communication between the mother and daughter Church, the seeds of a tractarian movement. Dr. Summer, the Archbishop of Canterbury, favoring and promoting a tractarian movement!! This objection is simply ridiculous. Again he thinks the Churches for the present, had better dwell apart and have no interchange of courtesies, and send no delegates from one to the other. The Rev. Dr. Johns may go as a delegate from the American Tract Society to attend the meetings of the amalgamation Societies in London, and formerly the Rev. Dr. Tyng, and before him the much respected Dr. Milnor could be sent from the American Bible Society, and this was all right. But when the noble prospect is on foot to draw closer the relations between the mother and daughter Church, by sending delegates to the Society, to which, under God, we are indebted for the planting of the Church in this Western Hemisphere, this is all wrong. There was a time when the Rev. Editor would have been the first to condemn this miserable and narrow spirit of his correspondent, but we are daily more and more convinced of the truth of the Apostle's declaration, "Evil communications corrupt good manners."

Foreign Intelligence.

The *Niagara* has arrived at Boston, and the *Pacific* at this port since our last.

A grand review of the army in the Champ de Mars, with the distribution of eagles to the regiments, and honorary decorations to the soldiers, is fixed, by Louis Napoleon, for the 10th of May. It is commonly supposed that he will then declare himself Emperor.

A cousin of his, the Prince de Canino, otherwise Charles Buonaparte, was recently sent on some secret mission to Rome. As he was personally obnoxious to the Pope on account of his connection with the Roman Republic, the latter threatened to place himself under the protection of the Austrians, and the Prince was recalled. It is suspected that the French intend to seize upon Rome, should a favorable opportunity occur.

The Count Buol-Schauenstein has been made the Austrian Prime Minister, in place of Prince Schwartzenberg. In consequence of the change in the English ministry, less rigor will be exercised in the matter of passports.

The Supreme Court of Appeal at Athens has confirmed the sentence passed upon Mr. King, a Presbyterian or Congregationalist missionary, and sentenced him to imprisonment for thirteen days, a fine, and expulsion from the kingdom. This may appear harsh to us, but Mr. King has acted very unwisely, in rudely shocking the religious prejudices of the people, and violating the laws of the country; and, if we may trust the representations in the papers of his own denomination, has preached downright heresy. The Greeks, as a nation, care more about these things than we do.

The Rev. G. T. Driffield, Rector of Bow, Middlesex, had the ill manners to ask the Rev. J. E. Gladstone, who has been inhibited from officiating for slandering the Bishop of London, to preach in his church on the 7th of April. The Bishop informed him that it would not be allowed, as Mr. Gladstone was under an inhibition. Mr. Driffield waxed restive and pugnacious, and insisted he should preach, but was brought to his senses by the service of a monition. The crest-fallen tone of his late letters is very edifying. We like to see these gentlemen brought to their senses in this effective way.

The new Arctic expedition under Sir Edward Belcher sailed from Woolwich on Thursday, the 15th of April. Some excitement had been caused by the statement of the master of a Shields brig, that in the Spring of 1851, he had seen two vessels fast in an iceberg off the coast of Newfoundland, apparently without any one on board. As they were housed for the winter, it was supposed they belonged to Sir John Franklin's Expedition, and had been deserted by their crews on some sudden emergency. The prevalent opinion now is that they were whalers.

The Crystal Palace has become quite a bone of contention. The Royal Commissioners say it must be removed in accordance with the contract, as they have no power to keep it standing. The architect and builders are naturally proud of their structure, and sturdily oppose the demolition. It must be settled by the first of May, which is to prevail. The question would be discussed in the House of Commons on the 29th ult.

Workmen have for some time been engaged in the restoration of the Galilee porch of Lincoln Cathedral, and the room which surmounts it. The ornaments, which were considerably defaced by time, have been very beautifully restored.—*Evening Journal.*

The Duke of Norfolk has subscribed the sum of £250 to the Irish Church Mission.—*Ibid.*

Sweeden.—The votes of the clergy have now been taken for the new Bishop of Strenguas, instead of Archbishop Holmstrom. The three who have the greatest number of votes are—Dr. Annerstedt, Dean Videbeck, and Dr. Gumœlius. One of these, therefore, will be nominated by the King.—*Ibid.*

A correspondence from Rome to the Sweedish *Aftonblad*, dated March 4, has the following interesting paragraph:—

"The English Episcopal Church here excites great attention; its activity is as striking as that of Roman Catholicism in England. To counteract the influence of Protestantism, the number of processions and feast days is continually increased. All ceremonies are strictly kept up. The priesthood is charged to pay more respect to outward decency, and the holy Father officiates more frequently as high priest of the Church."

A meeting of clergy has lately been held at Stavanger, in Norway, in which resolutions were adopted declaratory of the necessity of a Synod of the Norwegian Church, represented by both priests and laymen, to organize Church affairs independent of the State. Various events in Norway show that the Church is beginning to move. This is the more necessary as sectarian parties are forming. The Mormons have already made a number of proselytes in the country.—*Evening Journal.*

Cape Town.—The Right Rev. Dr. Gray, Bishop of Cape Town, has arrived in England. The object of his visit is to obtain a division of his extensive diocese. The proposed new diocese is to consist of the Archdeaconry of Graham's Town, from which it will receive its name; the Western district and the Archdeaconry of George constituting the remaining diocese of Cape Town.—*John Bull.*

Malta.—The *Malta Times* gives the following account of the number of Pupils (including teacher-students and assistant masters) pursuing theological and other studies at St. Julian's College, in April, 1852:—English, 42; French, 2; German, 2; Italian, 2; Greek, 9; Armenian, 2; Nestorian, 1; Jewish, 3; Syrian, 3; Coptic, 2; Arab, 1; Abyssinian, 1; forming, with resident assistant masters, who are also studying, a total of 73. The following are the languages taught at the College:—*Ancient:* Latin, Greek, Hebrew, Syrica, Armenia, Koptic, and Æthiopic.—*Modern:* English, French, German, Italian, Greek, Armenian, Turkish, Persian, Nestorian, Arabian, Tigre Amharic, and Maltese.—*Ibid.*

The Canterbury Settlement.—A Bishop is to be sent forthwith to the Canterbury Settlement, the sanction of Bishop Selwyn to the division of his diocese having been received. The new Prelate will bear the title of "Bishop of Christ Church," instead of "Bishop of Lyttleton," as previously proposed.—*Ibid.*

Siera Leone.—The arrangements for the erection of a Bishopric of Sierra Leone are now completed. The Rev. O. E. Vidal, M.A., Incumbent of Trinity Church, Arlington, is the Bishop designate of the new diocese. The Bishopric will include the other important British settlements on the West coast of Africa. The colony itself contains between 40,000 and 50,000 inhabitants. There are laboring there at present 16 clergymen, with 56 native teachers, many of whom are training for the Ministry. Towards the erection of the Bishopric nearly £10,000 have been subscribed, and a special committee has been appointed for promoting the endowment, in connection with "the Colonial Bishoprics Committee." The Earls of Chicester and Harrowby, and the Bishops of London and Oxford, are among the members.—*Ibid.*

Barbadoes.—The Association formed at Barbadoes on June 16, 1851, under the title "The West India Church Association for the furtherance of the Gospel in Western Africa, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, as Trustees of Codrington College," has made arrangements for the training of seven missionaries destined for Western Africa at Codrington College. The islands adjacent to Barbadoes have likewise expressed their interest in the work, which has received the sanction of the Society for propagating the Gospel in Foreign Parts.—*Ibid.*

A Jewish Convert.—On Good Friday, M. J. J. Jansen, a Russian Jew, was baptized at Trinity Chapel, Edgeware-road, by Mr. R. Herschel, a preacher of no definite denomination, who, after baptizing the new convert in the usual form, added, "We admit you, not as a member of any particular sect, but as a member of Christ's Church."—*Ibid.*

The Church of Ste. Genevieve at Paris.—Monsignor Mary Dominic Augustus Sibour, "by divine mercy and the grace of the Holy Apostolic See Archbishop of Paris," has published two ordinances, carrying out the decree of the Prince President of the Republic for the restoration of the Pantheon to the purposes of worship, and laying down regulations for the appointment of the Chapter, and the performance of its duties.—*Ibid.*

New Publications.

Isa, *a Pilgrimage*, by Caroline Cheesbro'; Redfield, N. Y. 1852.

We have read this book with mingled feelings of admiration and pain; admiration for the high talent developed in it, and pain on account of the general character and tendency of the work. The authoress depicts, as her heroine, a young woman of obscure birth, high intellect, generous spirit, and great personal charms, adopted as a daughter by a benevolent lady, and religiously and virtuously educated, but who, as she grows up, is led astray by the unrestrained workings of her mind and passions. Spurning the feeble obstacles interposed by the gentle admonitions and weak reasonings of amiable and devoted friends—but whose mental endowments are far inferior to her's—she abandons herself to the foul teaching of infidelity and socialism, forms an immoral union with the leader of the school—who, by the way, is described as a person of wonderful attraction in intellectuality and sentiment—and dies miserably at the close of the book, the victim of her sin. The design of the authoress, as she herself states, is good; she is far from sympathizing with the base doctrines, moral and religious, of the unhappy persons she describes; on the contrary, she intends to show the triumph of faith and hope which the Christian religion exhibits, in some of the other characters described. But the contest is unequal. The powers of the writer are unsparingly employed in depicting the genius and beauty of Isa; her reasonings are given at length—sophistical, to be sure, but still attractive and specious—while those offered in opposition are weak and inconclusive, as, for instance, those of the youthful lover: bewildered by his passion and the brilliant sophistry of his mistress, he is on the point, at one time, of following her guidance, and finally escapes rather by cutting the knot than untying it. Now this may be safe enough in practice, but in a written book, where the intention is, to refute false doctrine and corrupt sentiments, it operates very unfavorably, and leads the generality of readers to suppose that nothing more can be said against them. In like manner, when another female character is in danger of falling a prey to the arts of the seducer, she is made to escape by following the guidance of right feeling, which is very well; but then it is no answer to Isa's socialist reasonings, for the reader to be told that she *feels* so and so; the dangerous character of the doctrines advocated, their fearful influence on society, and their opposition to the pure morality of the Christian religion might and should have been clearly and powerfully presented. It matters little to say, in such a work, that one *feels* right, if the opponent appears to have the preponderance in the *argument*. The well-instructed Christian not only *feels* devout emotions, and the peace and joy of believing, but he can also "give a *reason* for the hope that is in him," and show that his faith is not an empty profession, but based on the eternal principles of truth. It is therefore to be lamented that the authoress should have employed her time and talents in this production. It will infallibly do more harm than good; unsettle many minds who unsuspectingly imbibe its contents; and lead them to imagine that *Socialism*, so brilliantly painted, so ingeniously defended and so weakly opposed, cannot be the monster it has been described. Many will compassionate the sad fate of Isa; lament, rather than confirm, the stern decision of the world, which visits sentiments and crimes like her's with the ban of strict exclusion from its society; and complain of the over "righteousness" of the disciples of Christ, which makes them regard unbelief and licentiousness as the foulest of sins. These emotions are prejudicial to a healthy and pure mental state; where the soul pities, it soon learns to forgive, and then to admire; the plainest maxims of religion and virtue become perplexed in the mind, and compassion for the criminal takes the place of the love of virtue, and regard for the welfare of society.

With unfeigned respect, therefore, for the ability and power of Miss Cheesbro', we hope that her next work will be constructed on a different plan and be unalloyed by the unwholesome ingredients of sophistry, vice, and irreligion, so profusely intermingled in the present volume.

From the Banner of the Cross.

"Lectures on the Apocalypse; Critical, Expository, and Practical: delivered before the University of Cambridge; being the Hulsean Lectures for the year 1848. By Chr. Wordsworth, D.D., Canon of Westminster, &c. (From the Second London Edition.) Philadelphia, Herman Hooker, 1852.

Mr. Editor: Allow me through the columns of your paper to call attention, especially that of the laity, to these very valuable Lectures of Canon Wordsworth. I know of no book recently published better worthy than this of careful and thoughtful perusal. The hand of a master is eminently exhibited in it. To most persons the greater part of the Apocalypse is almost a sealed book. Few read it. Still fewer understand it. And what is worse, a very general impression seems to have obtained, that it is not to be understood. Yet it is written, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein."

Now a striking merit of the work to which I here seek to call attention is, that it gives a clear, and sober, and earnestly practical exposition of this portion of Holy Scripture. It is a work of great learning, and yet free from any ostentatious parade of learning. It is written in a plain and forcible style. And our interest while reading it does not for a moment flag. It most beautifully illustrates the connexion between the Revelation of St. John, and other portions of the Sacred Writings. It throws light upon the visions which the beloved disciple was permitted to behold—gathering that light from the sure oracles of God. It thus pursues the best mode of interpretation—explaining Scripture by Scripture. Very happily, too, are the earlier expositions of the Apocalypse referred to. It is shown that the mind of the ancient church saw some things with regard to the mystery of iniquity with clear prophetic ken. The chapters "On the doctrine of a Millenium" are models of an interpretation which breathes a reverent church spirit. But specially worthy of careful study are the Lectures IX., XII., in which the history of the Church of Rome passes under review. The argument here is conducted with great power, and it seems to me to be altoghther conclusive. That the Church of Rome is the Babylon of the Apocalypse, one, I think can hardly question after the perusal of the section to which I refer. The objections of Romish Divines to this position are most satisfactorily answered. On many accounts this book is a seasonable contribution to our theological literature. It is a book as well for the laity as for the clergy. And may we not hope that the laity will show that they are ready to encourage the publication of works of such sterling merit as that which this possesses? Much to be desired is it that the Hulsean Lectures for the previous year, by the same author, "On the Canon of the Scriptures," should be added to the volume now before us. I may add in conclusion that the typographical execution of the "Lectures on the Apocalypse" is faultless. Altogether it is one of the best printed books which has ever issued from the American Press. T. C. Y.

Diocesan Intelligence.

Episcopal Acts by the Bishop of New Hampshire, at the request of the Ecclesiastical Authority of the Diocese of New York.

Second Sunday after Easter, April 25, A. M. In St. Andrew's Church, Richmond, Staten Island, the Bishop preached and confirmed six persons. Morning Prayer was read by the Rector, the Rev. Dr. Moore.

P. M. In St. Paul's Church, Tompkinsville, the Bishop preached and confirmed seven persons. Evening Prayer was read by the Rev. J. D. L. M. Moore.

Monday, April 26, A. M. In St. Mary's Church, Elliottville, the Bishop confirmed sixteen persons, and delivered an Address. Morning Prayer was read by the Rector, the Rev. S. P. Parker.

Tuesday, April 27, A. M. In St. Luke's Church, Rossville, the Cishop confimed eighteen persons, and delivered an Address. Morning Prayer was read by the Rev. H. L. E. Pratt, and the Confirmation Preface by the Rector, the Rev. W. H. Rees.

Wednesday, April 28, A. M. The Bishop consecrated St. Mark's Church, Newcastle, Westchester County. The Instrument of Donation was read by the Rector, the Rev. Dr. Harris, and the Sentence of Consecration by the Rev. I. Weaver. Morning Prayer was read by the Rev. W. F. Halsey, and the Rev. I. D. Vermilye, Deacon. The Sermon was preached by the Rev. Dr. Haight. In the administration of the Holy Communion, the Bishop was assisted by the Rector, and the Rev. Mr. Halsey. The Rev. Messrs. A. H. Partridge, J. W. Moore, B. M. Yarrington, M. Wells, and W. W. Olssen were present.

This Church—which has been erected through the zealous efforts of the Rev. Dr. Harris—is built within a few yards of the site of one of our ante-revolutionary churches, which, having fallen into decay, was demolished some thirty years since. It is a very neat and church-like structure, and is entirely paid for.

With this service, the official duties of the Bishop of New Hampshire, in this Diocese were closed.—During his visit, he has held three Ordinations at which he has admitted four Deacons to the Priesthood, and two Candidates to the Diaconate, Consecrated three Churches, laid the Corner-Stone of a Church, and confirmed in forty-six churches, eleven hundred and seventy-two persons, being an average of twenty-five candidates for each church. Of the churches visited, twenty-one were country churches, the remaining twenty-five being in the the cities of New York and Brooklyn.

We are happy to add that, notwithstanding the very heavy duties of the past month, and the great exposure to which he has been subjected during the late storms and unpleasant weather, the good Bishop was enabled to keep every appointment and has returned to his home in vigorous health. He carries with him the regard and affection of all to whom he ministered.

The Bishops of Michigan and New Hampshire attended Divine service in Trinity Church, on Sunday morning last, and officiated in the administration of the Lord's Supper.

In the afternoon, the Bishop of New Hampshire preached in the Church of the Annunciation. Owing to a cold, the Bishop of Michigan did not preach.

For the Churchman.

Vermont Convocation.—The last quarterly meeting of the Convocation of the P. E. Church in the Diocese of Vermont, was held in St James' church, Hydeville, Tuesday evening, Wednesday and Thursday, the 20th, 21st and 22d of April.

The extremely unfavorable state of the roads and weather, undoubtedly prevented the attendance of some of the clergy, and of many worshippers and hearers. But the usual services were rendered and participated in by a small but interested congregation.

Tuesday evening the service was read by Rev. Mr. Eastman, and Rev. Mr. Johnson preached, (1 Cor. xiii. 11, 12,) contrasting the obscurity of the present with the fulness of the future knowledge of the Christian, and showing, against skeptical objections the meetness of the dispensation which requires the exercise of *faith* during this period of our *childhood*.

Wednesday morning the clergy were assembled in Convocation until 10½ o'clock, when Divine Service was conducted by Rev. Messrs. Hopson and Eastman, and the Rev. Dr. Clap preached (1 St. John, ii. 6,) instructing *all*, who have by Baptism put on Christ in their peculiar obligations to "walk even as He walked." The Communion offerings ($17,20) were made for the uses of the Convocation, and the Rev. Dr. Hicks consecrated and administered the Holy Eucharist, assisted by Rev. Dr. Clap.

At 2 P. M. the Rev. C. E. Phelps (Diocese of N. Y.) read the service, and the children, teachers and parents of the Sundy Schools, were severally addressed. The tender love of the Good Shepherd to his lambs and their duty to love and follow him, were exhibited by Rev. Dr. Hicks. The Rev. Dr. Clap described the true position, in the economy of the Church, and the duties, difficulties and encouragements of the Sunday School Teachers. And Rev. Mr. Hopson urged upon the attention of parents, their weighty and inevitable responsibilities for the Christian training of their children, the folly of expecting them to grow up unbiassed with evil, if not preoccupied with good, and the immense influence given them to promote their everlasting welfare.

At 7 P. M. evening prayer was said by Rev. Mr. Johnson, and a discourse delivered by Rev. Mr. Eastman, (Jer. vi. 16,) urging a return from the prevalent laxity of our time, to the steadfast earnestness which characterized the piety of the primitive Christian and even of our forefathers in this country.

Thursday morning—After a short session of the clergy in Convocation, they adjourned to accept the invitation of Mr. Hyde, to visit his interesting slate quarries in the vicinity.

In the afternoon the service was read by Rev. Mr. Hopson, and several missionary addresses delivered; by Rev. Dr. Clap, showing that the Spirit of Christ necessarily comprehends the Missionary Spirit; by Rev. Mr. Eastman, setting forth the certain ultimate success of the work, and the animating motives to zealous efforts thence arising; and by Rev. Dr. Hicks, proving from the prayers appointed for our *daily* use, "Thy kingdom come," "Let the light of thy gospel shine upon all nations," that the Lord and His Church expect us to bear this cause in our hearts.

And in the evening, (most of the clergy departing homeward,) prayer was said by the Rector, and the Rev. Mr. Eastman delivered a most practical discourse upon the prayer of the penitent thief, and the Saviour's gracious answer (St. Luke xxiii. 42, 43.)

The natural regret at the absence of our Rt. Rev. Bishop, and many of the clergy, as well as of a large portion of the congregation, is checked by remembering the Providential causes; and we are still persuaded that this taking of sweet counsel together, this sacramental participation in the benefits of the Saviour's passion, this dispensing and receiving of the good seed of God's word amid many prayers for the continual dew of His blessing has greatly profited all who have been engaged. B

Connecticut.—*Episcopal Services.*—Easter Monday, April 12th, Bishop Williams visited Trinity Church, Bristol, preached and confirmed four persons.

Easter Tuesday, April 13th, in St. Peter's Church, Plymouth, he preached and confirmed nine persons.

Wednesday, April 14th, in Trinity Church, Wolcottville, he preached and confirmed seven persons.

Thursday, April 15th, in St. Michael's, Litchfield, he preached and confirmed two persons. In this case the severity of the storm interfered with the attendance of the candidates. On the three first named occasions, he addressed the candidates.

Friday, April 23d, Bishop Brownell visited Christ Church, Westport, and confirmed sixteen persons.

Saturday, April 24th, Bishop Williams preached in St. James', Danbury.

On the second Sunday after Easter, April 25th, A. M., he preached and confirmed nine persons, in St. James', Danbury.

P. M., he preached and confirmed ten persons in St. Thomas', Bethel, and preached again in the evening.—*Calendar.*

New Jersey.—*Episcopal Services.*—On Tuesday, 20th April, in St. Peter's Church, Freehold, the Rev. Mr. Smith read evening prayers, the Rev. Mr. Sayres, minister, catachized the children, and the Bishop examined them, and preached. In the evening, the Rev. Mr. Smith read prayers, and the Bishop preached, and confirmed two persons; the Rev. Mr. Sayres reading the preface. The Rev. A. C. Colton (of the diocese of Maryland) was present.

On Wednesday, 21, in Christ Church, Shrewsbury, the Rev. Mr. Smith read Morning prayers, and the Bishop preached, confirmed two persons, and administered the Holy Communion, assisted by the Rev. Mr. Wheeler and the assistant minister.

In the afternoon, at Trinity Chapel, Red Bank, the Rev. Mr. Smith read prayers, and the Bishop preached, and confirmed six persons; the Rev. Mr. Wheeler reading the preface.

On Thursday, 22, in Christ Church, Middletown, the Rev. Mr. Wheeler read morning prayers, and the Bishop preached, confirmed one person, and administered the Holy Communion.

In the afternoon, in Trinity Church, Midletown Point, the Rev. Mr. Patterson, the minister, read prayers, and catechized the children, and the Bishop examined them, preached, and confirmed three persons.

On Saturday, 24, in St. John's, Salem, the Rector, the Rev. Mr. Kidney, read prayers, and catechised the children, and the Bishop examined them. The Rev. Mr. Otis was present. In the evening the Rev. Mr. Otis read prayers, and the Bishop preached, and confirmed nine, (making with one, in private ten) persons. On Sunday, 25, (second after Easter, St. Mark's Day,) the Rev. Mr. Otis read morning prayers, and the Bishop preached and administered the Holy Communion, assisted by the Rector.

In the afternoon, in St. George's Church, Penn's Neck, the Rev. Mr. Boggs read prayers, and the Bishop preached. The Missionary, the Rev. Mr. Otis, was present.

During the Conventional year, 422 persons have been confirmed; being 132 more than in any former year. St. Peter's, Spotteswood, St. Andrew's, Cornwell, at Lambertville, and Trinity, Princeton, remain to be visited.—*Banner.*

Pennsylvenia.—On Friday the 23d inst., in the Church of the Epiphany, the Bishop of the Diocese admitted Mr. Pinkney, (a colored man,) to Deacon's orders. Morning prayer was read by Rev. Mr. Cathcart of Ireland, assisted by the Rev. Dr. Vaughan, who read the Lessons. The sermon was preached by the Rt. Rev. Bishop Payne, from Gal. iii. 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

The candidate was presented by the Rev. O. Evans Shannon, Rector of the Church of the Crucifixion.

The Rev. Mr. Pinkney is to accompany Bishop Payne to Africa, and is to take charge of St. Mark's Church, Cape Palmas. He expects to sail from Baltimore this day, in company with a large number of Emigrants for Liberia. May the blessing of God accompany him to the scene of his future labors, and make him eminently useful in the work to which he has devoted his life.—*Banner.*

Indiana.—On Easter Sunday, the Bishop administered the rite of conformation a second time, in St. John's Church, La Fayette, and confirmed two persons.

On Easter Monday, April 12, accompanied by the Rev. Mr. Leveridge, he visited the newly-organized parish of St. Luke's church, Attiac, and preached in the evening; and again, on Easter Tuesday, in the morning, preached, and administered the sacrament of the Lord's Supper. The same evening, he preached at Covington.

On Thursday evening, April 15, he preached in St. Stephen's Church, Terre Haute.

On Thursday, April 15, the Bishop of the Diocese visited the (vacant) parish of St. Stephen's Church, Terre Haute, preached in the evening, and baptized three children; and on Friday morning administered the Lord's Supper.

On Saturday, April 17, he visitted the (vacant) parish of St. James' Church, Vincennes, and read prayers, and preached in the evening; and the next day, 1st Sunday after Easter, read prayers, preached and administered the sacrament of the Lord's Supper in the morning; and in the evening read prayers, preached, baptized two children, and administered the rite of confirmation to one person.—*Banner.*

St. Luke's Home.—We are happy to find from the following notice, that this most deserving enterprize is attracting attention. We trust that the good example will be followed, and that the rooms in the "Home" will be speedily and comfortably furnished for the use of its Christian inmates.

"The managers of St. Luke's Home, thankfully acknowledge the kind proposal of Mrs. J. R. L. to entirely furnish a room in the Home, and add that such a plan is most acceptable and efficient. We are also indebted to others for useful articles.—Donations and subscribers names will be acknowledged in the annual report." St. Luke's Rectory, 477, Hudson Street.

CLERICAL CHANGES.

Rev. E. N. Mead, to No. 20 John Street.

Rev. A. Bloomer Hart, to No. 55 Morton Street.

Rev. C. S. Putnam, to the Rectorship of St. John's Parish, Warehouse Point, Conn.

Rev. D. H. Short, from New Canaan, Ct., to Ridgefield, Conn.

Rev. C. P. Clarke, from St. Stephen's church, Terre Haute, Ind., to Christ's church, Ottowa, Ill.

Died.

This morning, May 5th, of Consumption, in full possession of her faculties and in the triumph of faith, Mrs. Mary Ogden, relict of Elias Haines, Merchant, of this city, in the 74th year of her age.

Her friends, and those of her sons Daniel Haines, T. C. Doremus, and John M. Nixon, are respectfully invited to attend her funeral without further notice, from her late residence, No. 9, Gramercy Park, East 20th Street, on Friday morning, 7th instant, at 9 1-2 o'clock.

Her remains will be conveyed same day to Elizabethtown, New Jersey, where religious services will be held in First Presbyterian Church, at half-past two o'clock.

Suddenly, in this city, on Wednesday evening, April 28, Mr. Thomas Brewer, at the residence of his son-in-law, William R. Tayler, in the 73d year of his age; having been for many years afflicted with periodical attacks of a most painful chronic affection, inducing severe and protracted turns of mental excitement.

Notices.

THE DUTY OF SOCIETY TO CRIMINALS AND DISCHARGED CONVICTS.

Rev. R. S. Storrs, Jr., of Brooklyn, will, by special request, repeat his sermon on this subject, at the Church of the Messiah, on Broadway, opposite Waverly Place, next Sabbath evening, at 7½ o'clock. A collection will be taken up in aid of the New York Prison Association.

May 5, 1852.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The 4th Anniversary meeting of the New York Ecclesiological Society will beholden in St. Paul's S. S. Rooms, Vesey st., on Monday, May 10th, at 8 o'clock, P. M.

The Rev. Charles Reynolds, Rector of Christ Church, North Brooklyn, will preach to young men in the Church of the Epiphany, 130 Stanton st,, between Essex and Norfolk sts., on Sunday evening, May 9. Service to commence at 7½ o'clock.

May 8, 1852.

ANNIVERSARA MEETING.

Arrangements have been made for the Annual Meeting of the New York State Colonization Society, at Metropolitan Hall, on Thursday evening, May 13th.

Addresses are promised by the Hon. J. B. Latrobe, of Baltimore, and Rev. Joel Parker, D. D, of this city, gentlemen than whom none are more competent to advocate and expound the cause, or able to interest those who attend.

With the triple attraction of a splendid hall, a noble cause, and eloquent speakers, we anticipate a meeting of more than ordinary interest.

BURLINGTON COLLEGE.

The twelfth term of this Institution will open on the first day of May, 1852. Early application is requested either to the Rt. Rev. George W. Doane, the President, or to the Rev. M. P. Stickney, Rector.

April 5, 1852-2m.

ST. LUKE'S HOME

For Indigent Christian Females.

Through the prompt liberality of its friends, the Home is enabled to open on the first of May at No. 543 Hudson st.

Any articles for consumption, general use, or furnishing the Home, will be gratefully received, and may be sent previous to 1st of May, to the Rectory of St. Luke's, 477 Hudson st., or after the time to the Home 543 Hudson st.

Subscriptions and Donations may be sent to

A. B. McDonald, Treasurer,
50 Wall st., after 1st. May 76 Wall, corner of Pearl.

April 24, 4t-f

ST. MARY'S HALL, BURLINGTON, N. J.

The thirty first term of this Institution will open on the first day of May, 1852. Early application is requested, either to the Rt. Rev. George W. Doane, the Rector, or to Rev. Rueben J. Germain, the Principal.

April 5, 1852-2m.

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

Acknowledgments.

The undersigned acknowledges the receipt of the following additional subscriptions for the erection of a parsonage for St Michael's Church, in the fifth ward, Brooklyn.

James Freel, 25; cash 5; do 10; W Baird, 20; Abraham Willink, 10; T Messenger, 20; H Messenger, 10.

Further subscriptions will be most gratefully received.

In behalf of the Vestry of St Michael's Church,
Evan M. Johnson, Rector.

Seats Free.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 20th inst., the following contributions, viz:

St Johns, Johnstown, Rev G N Sleight, 3 57; ch of the Messiah, Glens Falls, Rev J A Spooner, 7 10; ch of Epiphany, N Y, Rev Lot Jones, 7 37; Trinity, New Rochelle, Rev Dr Morgan, 21; a mite from two ladies. Platisburgh, diocesan miss, 1; St John's Monticello, Rev E K Fowler, 5; Trinity, Rensalaerville, Rev R Washburn, easter ofg, 6 79; Amos Palmer, Esq., Morris, for diocesan miss, 10; ch of the Holy Cross, Troy, Rev J I Tucker, easter ofg, 30; St Thomas,' New Windsor, Rev R Riley, easter ofg, 12; Zion, N Y, Rev R Cox, 20; St Thomas', Mamaroneck, Rev J M Ward, 17 12; St Saviour's, Maspeth, Rev W Walsh, 21; St Paul's, Flatbush, Rev W Rudder, 22.—Total, $188 95.

C. N. S. ROWLAND, Treasurer,
May 4, 1852. 55 Water street

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of April 20.

St James, Fairhaven, Ct, 5; St Matthew's, N Y, 25; St Andrew's West Philadelphia, for the Jews, 9; St Mark's do, an ofg for do, 2; St Bartholomews, N Y, to be added to the collection, 25; Zion, Little Neck, L I, for Ill, 13 16; a thank ofg, M G H Easton, Md, half 2 50; Christ, Enosburgh, Vermont, half 1; St John's, Stamford, Ct, 26 87; Amos Palmer, Morris, N Y, half 10; Easter ofgs, Trinity, Fairfield, Ct, for the Jews, 9; St George's, Schenectady, N Y, 10; Christ, Mobile, Alabama, 236 86; a lady of St Paul's, Albany, N Y, half 5; St Peter's, Cheshire, Ct, 17; Christ, Matagorda, Texas, 5 50; Trinity, Newark, N J, 21 17; Thro' J B Dowe, R A, in Mass: Christ, Quincy, 2; Miss E Chase, 1 50; Grace, Boston, 38 70; Newton Lower Falls, St Mary's, 10; All Saints', Worcester, 14 60; 68 80. Good Friday coll for the Jews, St John's, Portsmouth, N H, 13; C P, Pichfield, Ct, for Or, 10; for Manitouwoc, Wis, 10; Christ Pottstown, Pa, 10; St Gabriel's, Mulattin, Pa, 8; Fem miss sch, Christ, Savannah, Ga 37; St James, Zanesville, Ohio, paid the Rev D Chase' salary, 60; a lady from the country 10; a member of the ch of the Holy Trinity, Brooklyn, half 50c. Total, $649 30.

THOMAS N. STANFORD, Treas.,
May 4, 1852. 137 Broadway.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the14 inst.

Grace, Cherry Valley River, J L Townsend, omitted in previous acknowledgment, 2 17; St Pauls, Brownsville, W N Y, Rev G B Eastman, 2 63.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 21, 1852. 20 John street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 28th ult.

St Lukes, Rossville, Staten Island, Rev Wm H Rees, 6; St Thomas, Hanover, New Hampshire, Rev E Bourns LL D, 4 12; St Andrew's Norwich, Vermont, Rev M S Royce, 2; Miss Hosack, a subscriber, 2; All Saints, Dexter, W N Y, Rev G B Eastman, 2 37.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 5, 1852. 20 John street.

THE MARINER'S HOME,

(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' T P Cummings: J. W. Underhill, 25, towards the rent of the Home. We are in want of about $75 to meet this rent. Will not the friends of the sailor come to our aid? Their gifts may be left at Messrs. Stanford & Swords.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

May 3, 1852.

Advertisements.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fees and dues.

Every Layman baptized or confirmed in the P. E: Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 42 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell,
R. J. Hathaway,
Henry G. Nichols,
Charles H. Birney,
F A. Paddock,
J. Blackmore, D. D.,
Daniel Marvin,
M. H. Hyde,
W. H. Beare,
A. Flower,
P. Donaldson,
J. B. Pentreath.
George N. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.

May 8-tf

LITTELL'S LIVING AGE, No. 417, 12½ cents.

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1 Margaret Fuller Ossoli, *Christian Remembrancer.*
2 Mother's Legacy to her Unborn Child, *Blackwood's Magazine.*
3 Crocodiles, *Bentley's Miscellany.*
4 The Return from Elba, *Athenæum.*
5 My Novel; or, varieties in English Life, *Blackwood's Magazine.*
6 Every Man his own Monument, *Bentley's Miscellany.*
7 Literature and Romance of Modern Europe, *Examiner.*
8 Retributive Justice—British Politicians, *Spectator.*
9 Lectures and Addresses by Lord Morpeth, *Examiner.*
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

Wanted, a person who has had experience in teaching, to take charge of an English and Classical Parochial School. A Deacon of the Church would be preferred. Address S. M. H. tf

THE EVERGREEN FOR MAY.

CONTENTS.

The Valhalla. Christian Confirmation, by B. T. O.—The Queen's Fate. 2 chapters, viz: "The Summer Palace," and "The Feast of Tabernaclds·" The Anniversary Week. Infant Baptism. Letters from Jerusalem in the days of Pontius Pilate, by Rev. J. H. Ingraham. The Rector of St. Bardolphs, 2 chapters, which treat of Sunday Schools of the right sort," and "Clergymen's children," by Rev. G. W. Shelton. Notes made on the continent, in 1848 and '49, by Rev. Jesse A. Spencer. Editor's Table. Ecclesiastical Intelligence, &c., &c. Embellishment. The Valhalla. Terms, $2 per year.—Two or more copies, $1,50 each.

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121 Fulton st., N. Y.

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Mrs. Ives, (Widow of the Rev. C S. Ives,) assisted by Miss Mary I. Clarke, (a Graduate of St. Mary's Hall, Burlington, New Jersey,) proposes to open a School for the instruction of young ladies, in this city, on the second Monday in May.

This School will be limited to the number of twelve pupils, who will be received and governed as members of a Christian family.

Terms per Quarter,—Board and Washing, with Tuition in English Branches, $50; French and other modern Languages, each $5; Latin, $6; Drawing, $6; Instrumental Music, $15.

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth st.

REFERENCES.
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Rev. S. M. Haskins, rector St. Mark's ch, Williamsburgh.
Rev. B. C. Cutler, D. D., rector St. Ann's ch, Brooklyn.
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Shelden Smith, Esq.,
May 1, 1852—4t$.

A WEEKLY CHURCH PAPER OF 8 QUARTO PAGES FOR *ONE DOLLAR* A YEAR.

THE CHURCH TIMES, (New Series,) Edited by members of the Protestant Episcopal Church, with the approval of the Bishop of Maryland: is published *every Thursday morning*. Terms, One Dollar a year, payable in advance, to subscribers who receive the paper by mail; and $1 25 to those who are served by the Carrier.

Persons desiring to subscribe, can do so by enclosing the amount of a year's subscription, (one dollar) to the publisher. The present series commenced on the 1st January, 1852. Subscribers can be furnished with all the numbers issued.

All Clergymen of the Church are authorized and solicited to receive subscriptions, and remit the amount to the publisher. Notes of any specie paying bank, or post-office stamps, received in payment. Address

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ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

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April 17-6t. REV. J. GRAEFF BARTON.

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
Mar 27, 1852-3m 10 Wall street, N. Y.

Poetry.

For the Churchman.

The Feast of Love.

——"not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."—1 Cor. v. 8.

"Whatever one member suffer, all the rest must suffer with it."—1Cor. xii. 26.

Love has a home upon the earth,
Where it may safely rest,
Nor with fleet footsteps soon depart,
But stay an honored guest.
Love's home—true hearts,
Like certain charts,
Has indexes to all its parts,
Where crosses stand,
'T is Christian land.

The Christian heart, with lengthened throb,
Beats not for self alone;
But feels the wrongs of other men,
As to its own self done.
Yea, more—it grieves
If it perceives,
Its light of life another leaves,
Like darkened room
In deepened gloom.

A Christian maiden's heart should feel
In bridal hour, some pain
Of sympathy; for all on earth
Who live and love in vain—
But ah! more long,
And sharp, and strong—
If any one had suffered wrong
Through him beside,
Or her the bride.

A Christian patriot's brow may wear
The civic wreath of power,
And he may stand, admired of all,
For intellect's rich dower;
But like the light
Of halo bright,
Around the moon on cloudy night,
He grows in size,
As clouds arise.

A Christian Bishop whilom stood
Alone against the world—
And Priests and Bishops still may feel
The shafts of malice hurled;
But love or hate,
Or soon or late,
God's finger marketh out the date
When faith, by love,
Shall mountains move.

Oh! keeep the feast, good Bishop, Priest,
Man, patriot, maiden fair;
Nor let rank plant of bitterness
Shed odors on the air—
For like some charts,
Poor human hearts
Are very dark in certain parts;
Where light streams round,
The Christ is found!

I. C. H.

Selected Matter.

From the Evangelical Catholic.

Highly Interesting Letter from the Missionary Breck.

Do read it, if it is only to keep alive your sympathies with one who has done more than any man among us as a propagandist of the faith.

"Mission House, St. Paul's,
Minnesota, March 14, 1852.

* * * * "On Christmas Day we were permitted to celebrate Divine Services in three churches, which are now erected within Minnesota. Christ Church, at St. Paul, has been consecrated, and is now ready, with its forty communicants, fifty sabbath-school children, and a stated congregation, for the oversight of the parochial clergy. *Our* work, the laying the foundation, is done at this station, so far, at least, as respects the parish. The Church of the Holy Trinity, at St. Anthony Falls, and the Church of the Ascension on the St. Croix Lake, are in use, although unfinished; but we hope to have them in readiness for consecration, by the next visitation of the Missionary Bishop, which is promised us in September of this year. At that time we are expecting also the Bishop of Prince Rupert's Land. This meeting of two Bishops, each holding dioceses, as Professor Adams would say, *the largest since the days of St. Paul*, will be an event in so remote a part of the frontier as Minnesota, of no ordinary character to the few sheep of the fold here in the wilderness. Would that some of the brethren, who require *relaxation*, would exchange an Ember season at St. Paul for the fashionable watering places. I am sure they would find the fast a spiritual feast to the soul should they come, and so honor one of the most laborious apostles in the missionary field of our mother Church. Bishop Anderson is, as we say, our nearest *neighbor*, to the north, although the journey is one almost of six hundred miles through regions only inhabited by the Indian and beasts of prey. The usual and safest mode of conveyance is the *ox-cart*, drawn by one ox only to each. Some seventy of these, forming a train, come through to St. Paul every summer, bringing *furs* to exchange for *goods*. The cart is made of *wood* throughout, so as to float across the rivers, and to effect this, a number are fastened together, whilst the oxen swim across alone. Bishop Anderson has eight clergymen with him, devoted chiefly to the Indians, amongst whom their labors have been greatly blessed. In December, 1850, he ordained a native catechist to the diaconate in the Church at Cumberland, an Indian station five hundred miles distant from the Bishop's residence on the Red River, when there were a thousand people present, three hundred of whom were communicants, and *participated* on that occasion. You will be able to judge, sir, fully well, how many *whites* were present to form this congregation, when a *wilderness of* 500 *miles* intervened between their settlements! This native catechist, now a herald of the Cross to his own people, was the *little naked child* given to the first missionary to Rupert's Land in 1820, on his way from the great ship in Hudson's Bay, *when he disembarked, for a birch-rind canoe*, in which he travelled six hundred miles to reach his place of destination on the Red River. The Indian mother has survived the Rev. Mr. West, and her heart been gladdened at so strange a sight in the history of her son. It was in 1844 that the Bishop of Montreal accomplished a journey of two thousand miles from his place of residence, eighteen hundred of which were in a *bark canoe*, to visit those very Indians and whites of the Selkirk settlement; and there, in the course of eighteen days, he confirmed eight hundred and forty-six persons! Such facts as the above appear to carry us back to the days of *primitive* zeal and early blessings from the Lord. But why have I narrated all this to you, sir? It has not been to tell you of Prince Rupert's Land and apostolic labors amongst Indians of those parts only—but the rather to enlist, dear sir, your powers of arousing and awakening, to engage hearts and hands in a like work, but *within a field* assigned to the daughter Church. The Chippeways of Minnesota are asking the Gospel at our lips—the heathen is begging a knowledge of the Truth! It is not ourselves going to them, and convincing *them*, but they themselves already convinced that unless they change their manner of life, they must soon become extinct as a people, that are seeking this change through the agency of the Church. Let me give you an extract from a letter recently received from a partially educated Chippeway, who lives one hundred and fifty miles up the Mississippi, among his people:

'*Sauk Rapids*, Feb. 2, 1852.—Three days ago, I saw two more of the principal chiefs.—What did they say? you think. The poor fellows say, 'Let the good white man come, that he may open our blind eyes, and we will give him our children to teach!' So say the whole; every encouragement is now before you; the door is wide open. I am doing all I can for the great and good cause. If you should need my assistance, I shall be ready any time.'

"I need scarcely comment on the above. Suffice it to say, my dear Doctor, that we intend going up the rivers of the Mississippi full three hundred and fifty miles above this, in the month of May, for the purpose of visiting bands of Indians, and selecting a location. We hope to make a beginning the present summer. The young brethren with us, having the ministry in view, are intending to go up in June and July to assist in the erection of rude log mission houses. They must indeed be *rude*, when it is distant more than two hundred miles from the northernmost white settler of our territory! But we only intend beginning moderately, *according* to the interest felt for the Indian by the faithful in the east, who are enjoying, *even now*, their lands, as much as ourselves, who live upon their very borders. We hope to be able to open a school, having two departments—a male and a female, for children under twelve years of age. Are there not ladies in the east who would love to labor with the *needle* in providing clothing for those who must come to us habited only in the *blanket*? And, before another winter comes around, shall we not see our way to erect the *log sanctuary* for the savage, who requires something external to impress his mind and heart? We are willing to bury ourselves in the woods along with the Indian, and live a *wigwam* life, if we can only save him from ruin, which is his present condition, *soul and body*. I am aware of the pressing claims upon your own people; perhaps there are others not so greatly pressed, or others willing to be appealed to yet more strongly, and to give yet more bountifully, when they see the Church awakening up from her slumbers in the noble cause of missions. * * * * With much affection, I remain your grateful son in the Church. J. Loyd Breck.

From the New York Evangelist.

Church Bells.

Among the indispensables of a well ordered community, must be reckoned the "church-going bell." Though not exactly "a means of grace," not occupying quite so high a grade among the influences to which a people owes its moral life, it nevertheless serves so useful an office, and harmonizes so well with more important agencies, that a church can hardly be said to be a church, which does not add to its other attractions, the pleasant tones of the Sabbath morning bell.—There is something better than the merely picturesque in those clear tones, sounding out, amidst the caroling of birds, and the silent hymn of nature, the voice of invitation to the house of God. They give a key-note to the praise which every right heart spontaneously utters, when recalling the associations of the day the Lord has made, and when anticipating the assemblage of God's people in the sanctuary—seemingly joyfully to say, "I was glad when they said unto me, Let us go into the house of the Lord." There is something so cheerful and inviting, and so finely in harmony with the sentiments and exercises of the Sabbath, that a congregation must be considered as wanting some of the accessories of public worship whose ears are not regularly gladdened by its tones. A recent inquiry from a country parish respecting a bell, induces us to state, what we have long felt it our duty to state, that so far as our knowledge extends, we have no bells so good, or sold so reasonably, as those manufactured by the sons of the celebrated Andrew Meneeley, of West Troy, N. Y. Mr. Meneeley possessed a remarkably inventive genius, and would have excelled in any branch of mechanical business. He had, in an eminent degree, that inquisitive mind, and that earnest enthusiasm of nature, which extorts the secret of success in everything it undertakes. Perpetually experimenting, he succeeded in procuring such proportions of material, shape, and other qualities, as to give his bells a clearness, strength and agreeableness of tone, which certainly have never been surpassed in this country. The public have been finding out the merit of his work, too; for nearly ten thousand church-bells have been sent from the foundry since its origin, and we suppose the sales are now greater than ever before. Now, it is not every good founder that can make a good bell, any more than every good cabinet-maker can turn out a clear-toned and rich piano-forte; and from a long acquaintance, we are inclined to believe that what Erard and Chickering are in the business of piano-making, or what Straduarius was with the violin, Meneeley was with the church-bell. So sweet, cordial and inviting, as rung on a cheerful Sabbath morning, we wish every church in our land had one of them. We are confident that, in the pleasure and utility it would confer, and the pleasant associations it would gather around itself, it would more than pay the cost of its purchase.

For the Churchman.

Illinois.—*Something New.*—

[Extract from a letter from a correspondent in Ill.]

Quite a novel feature in publishing religious newspapers, may be seen, by comparing the "Watchman of the Prairies," with the "Prairie Herald;" both printed at the same office in Chicago, Illinois; the former a Baptist, and the latter a Presbyterian paper.

The novelty consists in the fact that the two papers are precisely the same, excepting only the *Heading* of the papers, and the second (or original) page, which in one is Baptist, in the other Presbyterian.

My first thought, on scanning the papers, was, "Behold how good and pleasant a thing it is for brethren to dwell together in unity"! However, on examining more closely, I found Brother Watchman giving Brother Herald "particular jessie" for participating in the attack of the Roman Catholic and Universalist papers of the same city, on the notorious Elder Knapp, who has, to use the Herald's language, caused quite a "splashing in the water" there lately.

This trick of the two editors in palming off on their subscribers, each in his several sphere, as his own editorial compilations, the principal part of the contents of his paper, *selected for both* papers, perhaps by one editor, perhaps by both, perhaps by the printer, looks strangly. But the editor of the Herald, not satisfied with silent deception, very coolly tells his subscribers, who complain of the high price of his paper, that he has not the advantage of making up their weekly from a daily paper, and moreover proclaims that the Herald is the largest paper published in Illinois!

TO PARENTS.

A CLERGYMAN of the Church, who has had considerable experience in teaching, residing in a pleasant and healthy location within three hours' travel of the city, is desirous of taking into his family four boys or four girls of from 9 to 14 years of age, to instruct in the ordinary branches of an English education, together with the Latin and Greek languages it desired. For particulars inquire at this office. apr17 tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

THE GREAT BRITISH QUARTERLIES. AND BLACKWOOD'S MAGAZINE.
Important Reduction in the Rates of Postage!!

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the following British Periodicals, viz
THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

These reprints have now been in successful operation in this country for *twenty years*, and their circulation is constantly on the increase, notwithstanding the competition they encounter from American periodicals of a similar class, and from numerous *Eclectics* and Magazines made up of selections from foreign periodicals. This fact shows clearly the high estimation in which they are held by the intelligent reading public, and affords a guarantee that they are established on a firm basis, and will be continued without interruption.

Although these works are distinguished by the political shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My New Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

TERMS.

For any one of the four Reviews,	$3,00 per annum.
For any two, do.	5,00 "
For any three, do.	7,00 "
For all four of the Reviews,	8,00 "
For Blackwood's Magazine,	3,00 "
For Blackwood and three Reviews,	9,00 "
For Blackwood and the four Reviews,	10,00 "

Payments to be made in all cases in advance. Money current in the states where issued will be received at par

CLUBBING.

A discount of *twenty-five per cent.* from the above prices will be allowed to clubs ordering four or more copies of any one or more of the above works. Thus, 4 copies of Blackwood or of one Review will be sent *to one address* for $9; 4 copies of the 4 Reviews and Blackwood for $30, and so on.

REDUCED POSTAGE.

The postage of these Periodicals has, by the late law, been reduced, on the average, about FORTY PER CENT.! The following are the present rates, viz.

For Blackwood's Magazine.

Any distance not exceeding	500 miles,	9 cents per quar.
Over 500 and not exceeding	1500 "	18 " "
Over 1500 and not exceeding	2500 "	27 " "

For a Review.

Any distance not exceeding	500 miles,	4 cents per quar.
Over 500 and not exceeding	1500 "	8 " "
Over 1500 and not exceeding	2500 "	12 " "

At these rates no objection should be made, as heretofore, to receiving the works by mail, and thus ensuring their speedy, safe, and regular delivery.

☞ Remittances and communications should be always addressed, post-paid, to the Publishers,
LEONARD SCOTT & CO.,
79 Fulton st., entrance 54 Gold st. N. Y.

N. B.—L. S. & Co. have recently published, and have now for sale, the "FARMER'S GUIDE," by Henry Stephens of Edinburgh, and Prof. Norton of Yale College, New Haven, complete in two vols., royal octavo, containing 1600 pages, 14 steel and 600 wood engravings. Price, in muslin binding, $6; in paper covers, for the mail, $5.
Feb. 1852—oam

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city. The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.
ap3–5t REV. S. S. STOCKING, M. A., Rector.

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
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JUST PUBLISHED.
DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.
Published and for sale by the Gen. Prot. Episcopal S. S Union.
DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

THRICE A WEEK ENGLISH PAPER.
THE EVENING JOURNAL.—This paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday and Friday evenings, and contains every article of general interest and importance, printed in the *London Morning Chronicle* of the day of its publication and the day preceding.

Such a mode of selection eminently fits the *Evening Journal* for circulation in the United States and the British Colonies, since all who feel an interest in European Politics or English News, will find in it the leading articles of the *Daily London Morning Chronicle*, with the cream of its various Intelligence, its Reports of Debates in the English Parliament, and of Proceedings in the English Courts of Law, with the still continued and celebrated series of Letters by its Special Correspondents on "Agriculture and the Rural Population Abroad."

The various communications on Church Questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the Letters of "D. C. L.," are always transferred to the *Evening Journal*, rendering the newspaper of peculiar interest to those American Churchmen who desire to be informed in reference to that movement of renovation in the English Church, which aims at the more perfect development of her Ecclesiastical system, and at the restoration of her synodal action.

The subscription to *The Evening Journal* is $4,50 per quarter; 9 half yearly, or 18 for the whole year, payable in advance.

Agents for the United States—Mr. H. E. Newell, Office of the Banner of the Cross, No. 9 Sansom street, Philadelphia, and
Mr. Daniel Dana, Jr., No. 20 John street, New York.
April 17, 1852–tf

FAMILY SCHOOL FOR
BOYS; at Prattsville, Greene County, New York. The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a Home, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days: The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which RARE ADVANTAGES are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W Harris, DD, Rector of Grace Church and Grace School, White Plains, [to whom he was formerly an Assistant.]
Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq, "
Ap 10–tf

Lyon's Classical and COMMERCIAL BOARDING SCHOOL for YOUNG GENTLEMEN—The Irving Institute, Tarrytown, N. Y.—The location of this Institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, noted for its salubrity and morality, and accessible many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable, and well adapted. The grounds, quite retired, embrace several acres, including a fine grove, a well-appointed gymnasium, &c.

The Principal is assiduous in his regard for the Moral welfare, the Physical comfort, the Intellectual improvement, the manners and personal habits of his pupils. A daily record, having regard to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. The Tutors and pupils reside in the family of the Principal, partake of the same fare, sleep under the same roof, and constitute in all respects one family. Pupils will attend the Church designated by the parent, if practicable.

The Course of Education includes all the branches preparatory for College or business: for professional or practical life. The Principal has had long experience, and is aided by competent Tutors. Instruction in every department will be thorough, and elementary principles will receive that strict attention which their paramount importance demands. French and Spanish by Native Teachers, resident at the Institute.

Charges: $100 for the Summer Term of five months from 1st May.

Circulars may be had at Nos. 205 and 599 Broadway, No 59 Nassau-st., and No. 76 Bowery.

For further information address the undersigned.
WILLIAM P. LYON, A. M., Principal and Proprietor.
Irving Institute, Jan., 1852. ap3–6w

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
Mrs. Mary Proal Judson, Principal.
THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.
In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3–tf
Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.
STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.
Stoughton's School Reports, Nos 1, 2, and 3,
Stoughton's Attendance and punctuality Register.
School Incentives. List of Honor; an elegant card with the above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher.
List of Honor Certificate, to be sent to the parents.
Teachers will find these books to be just what they have always needed. They are adapted to any mode of marking, and each book is complete in itself.
The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10–10t

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

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Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6t

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The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.
Any shade or quality needed, that we may not have in stock, can be furnished at short notice.
Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.
Also best Curled Hair for Cushions. Also Plush for Pulpits.
For sale by DOREMUS & NIXON,
jan 3,—6m 21 Park Place.
P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851—tt

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to furnish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM.
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr8

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.
Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of French and Italian,	
James Brown,	"	Classics and Mathematics,
Leopold R. Briesach,	"	German,
Hildebrando Marti,	"	Spanish,
Joel E. Barlow,	"	Drawing and Penmanship,
R. Bond,	"	Painting in Oil and water colors,
Wm. H. Walter,	"	Piano Forte and Organ,
James A. Johnson	"	Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe,	"	Assistant in Junior Department,
———————,	"	Tactician.

Visitors.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.
Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the French Language, and receives instruction in singing and chanting.
Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.
Wanted, a Tactician. Ap 10–10t

PUBLISHED BY THE GEN. PROT. EPISCOPAL S. S. UNION.
New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

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Address orders to
DANIEL DANA, Jr., Agent,
20 John street, New York.
Nov. 15.—tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N. J.
The Summer Session.
THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
REV. P. L. JAQUES, Rector.

$1,381,008 64.
STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	
			$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.
AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.
Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.
Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.
Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops, always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tt

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
ly 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterised the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

Communications and letters on business post paid to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.